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THE LIFE
OF
WILLIAM BUDGE
BY
JESSE R. S. BUDGE

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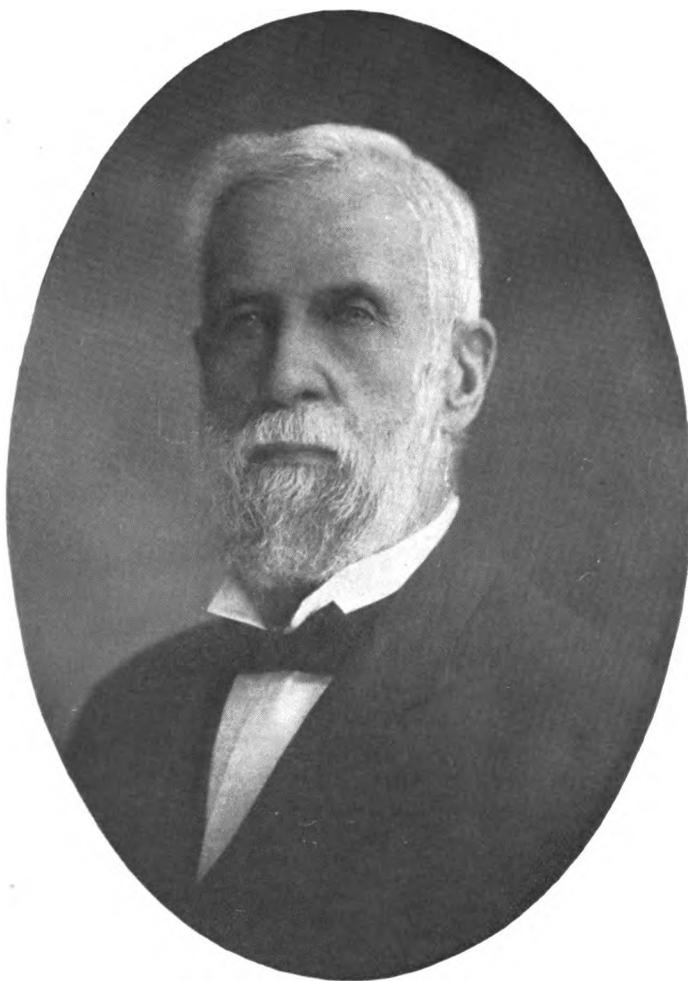
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To my esteemed friend

Geo L. Reich

Geo L. Reich



WILLIAM BUDGE.

THE LIFE OF WILLIAM BUDGE



BY HIS SON
JESSE R. S. BUDGE

THE DESERET NEWS
SALT LAKE CITY, UTAH
1915

(RECAP)

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By JESSE R. S. BUDGE.

To the Members of My Family.

THE manuscript from which this volume was printed was submitted to me for my inspection, with the invitation to express myself as to the accuracy of the narrative, if I felt so disposed. After a very careful reading of it I am pleased to say that wherein it purports to detail the experiences of my life, it is entirely correct not only as to the main facts, but also with respect to the circumstances surrounding the events detailed. I must also say that I particularly approve of the spirit in which the history is written, and the family is greatly indebted to Jesse for his labor in preparing it. My sons and daughters, at family gatherings and on other occasions from time to time, have manifested a great deal of interest in the many experiences through which I have passed, and to gratify their wishes as well as to satisfy my own feelings, I have for some years past greatly desired that the members of the family possess a more complete history of my life than has heretofore been written. It will, of course, be noticed that at numerous places throughout the volume, there occur statements and references of a highly complimentary nature, which I know have been written in utmost sincerity, but which I nevertheless feel are more than I deserve. However, Jesse suggests that any objection I may offer to the work on that ground will be promptly overruled, and by reason of this threat I feel obliged to submit.

The preparation of this volume has been no small undertaking, in view of the many other demands upon the time of

its author, and while he feels that his work has not been as well done as it might have been under more favorable conditions, I wish to say that it is entirely satisfactory to me.

WILLIAM BUDGE.

January 1, 1915.

Foreword.

TO THE MEMBERS OF THE BUDGE FAMILY:

DURING the past four years I have been engaged at irregular intervals in the preparation of a brief history of the life of our beloved father, William Budge. In the performance of this task—which has been a very pleasant one—I have been prompted by the desire to furnish the members of the family with an authentic record of the career of him whose experiences have been, and shall always be, of deepest interest to us all, and to those who shall follow after us. My efforts have not only met with father's approval, but he has shown a keen interest in the accomplishment of the object in view, and has from time to time furnished me with the greater part of the data upon which the narrative is based. I do not claim that what I have written is a complete history, or even that in other respects my work has been well done, for in addition to the fact that I am not accustomed to do much writing, and therefore lack proficiency in the art, other demands upon my time have been such as to leave me only irregular opportunities (generally during evenings) to devote to this work. However, I hope I have not failed to narrate the principal events in the life of our illustrious parent, and to indicate in a measure at least those characteristics which not only have so endeared him to his family and friends, and brought him a measure of renown, but which when studied and appreciated, must cause us all to entertain higher ideals in all things to which our duty may call us. There is a special reason why this short history is of exceptional value:

it has been submitted to father, and as here presented, received his endorsement as correct in all particulars, save as to those complimentary references which, though less than his due, he suggests, as might have been expected, are beyond his merit.

In rendering this service to the family I would have you all believe that your pleasure in having this biography, is not exceeded by my own in having been privileged to prepare it, and if throughout the years to come the perusal of these pages shall help us to better understand and to profit by the lessons which father's life teaches, we shall have good cause indeed to rejoice in their possession.

J. R. S. B.

POCATELLO, IDAHO, January 1, 1915.

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The Life of William Budge.

CHAPTER I.

ANCESTRY—EARLY LIFE.

THE little town of Lanark, Lanarkshire, Scotland, was made famous by Jane Porter's "Scottish Chiefs" as the place where William Wallace, Scotland's greatest hero, wreaked his vengeance upon Haselrig, an English sheriff, for having slain Wallace's wife when she declined to disclose the whereabouts of her husband, for whom the English officer was searching. It may be described as the cradle of Scottish liberty, for this incident was the commencement of the thirty-year conflict culminating at Bannockburn, the result of which was that the English were driven from Scotland and Scotland's independence achieved. It was in this little town that William Budge was born on the first day of May, 1828. Authentic information as to his ancestry extends only to his grandparents, William Budge and Ellen Meiclejohn, who were married in the month of November, 1770, and who resided in Caithnesshire. Their family consisted of three girls and seven boys, William, the ninth child, being born at Edinburgh, August 15th, 1791. This son, on the 15th day of May, 1818, married Mary Scott, daughter of John Scott and Mary Nelson Scott, and the issue of this marriage was two girls and four boys, William, my father, being the third son and fourth child.

My grandfather while a young man served for seven years as a soldier in the British army, from which service he

was honorably discharged on November 24th, 1817. The following is a copy of the certificate then received by him:

HIS MAJESTY'S
TWENTY FIFTH REGT. OF FOOT, The King's own
Borderers.

Whereof Lieutenant General The Honorable Charles Fitz Roy,
is Colonel.

THESE ARE TO CERTIFY.

1st
Certificate
of Age and
Enlistment.

That Private William Budge born in the Parish of St. Andrews in the Town of Edinburgh in the County of Edinburgh was enlisted for the aforesaid Regiment at Glasgow in the County of Lanark on the 17th day of November 1810 at the Age of Eighteen for Limited Service.

2nd.
Certificate
of Service.

That he hath served in the Army for the space of Seven Years and Eight Days, after the age of Eighteen, according to the subjoined

STATEMENT OF SERVICE.

IN WHAT CORPS.	Period of Service		Rank Private		Total Service		In East or West Indies, Included in the aforegoing total	
	From	To	Yrs.	Days	Yrs.	Days	Yrs.	Days
25th Regiment	17th Nov. 1810	24th Nov. 1817	7	8	7	8	5	167 W. Indies
TOTAL			7	8	7	8	5	167

3rd.
Certificate of
the Cause of
Discharge.

That in Consequence of his period of service having expired
HE IS HEREBY DISCHARGED.

4th.
Certificate
of not being
disqualified for
Pension.

That he is not, to my knowledge, incapacitated by the Sentence of a General Court Martial, from receiving Pension.

5th.
Certificate
of Character,
&c. &c. &c.

That his General Conduct as a Soldier has been very correct.

6th.
Certificate of
the Settlement of
all Demands.

That he has received all just Demands of Pay, Clothing, &c, from his entry into the Service to the date of this Discharge, as appears by his Receipts underneath.

7th.
Acknowledgment
of the Receipt
of all Demands.

I William Budge do hereby acknowledge that I have received all my Clothing, Pay, Arrears of Pay, and all just Demands whatsoever, from the time of my Entry into the Service to the date of this Discharge.

Witnessed by *Signature of the Soldier,*
R. Simpson, L.25 *William Budge.*
The King's Own Borderer.

8th.
Certificate of
Description.

To prevent any improper use being made of this Discharge, by its falling into other hands, the following is a description of the said Private William Budge. He is about Twenty-five Years of Age, is Five Feet, Seven Inches in Height, brown Hair, Dark Eyes, brown Complexion, and by Trade or Occupation a Weaver.

Given under my hand, and the Seal of the Regiment at Weedon Barracks this 18th day of November, 1817.

Signature of the
Commanding Officer, *I. A. Farquharpole, L. Coll. Comdg.*
Horse Guards 24th Nov. 1817, confirmed *Hugh Smith.*

After quitting the army my grandfather took up his abode in Lanark where, at the time of my father's birth, he owned and operated a general merchandise business and was considered fairly well-to-do. However, because of financial reverses, he accepted employment as traveling agent for the large publishing house of Fullerton & Co. of Glasgow, and it became necessary for him to remove from Lanark to Wishaw, and

thereafter to Airdrie, Glasgow, and Campbelltown, in the order named.

It was customary in Scotland in those days, when an inhabitant of a town desired to remove to another town to reside, for him to obtain from some of his neighbors, including the minister of the parish, a written statement as to his standing in the community. The following are copies of some of the letters received from time to time by my grandfather, indicating that both he and his wife were well respected where they resided. I present them in the order of their date, and in their original orthography:

“Wee the under Signed do hereby Srtefey that the Bearer Mr. W. Budge inkeeper hast Resd-d in Lanark for many years & is at this time thinking of leaving it if he ben fale in another piace according to his Expectation having thoght it to Bee of Service to him. a testimony of his Carecter to sho to Straingers who might Be in Doubt as to him as ther is no Doubt every one wishes to know that the hand with whom they are to Dow bisness with is Respectable & By way of Recomendation to Mr. W. Budge So far as is known he is as Respectable a man as aney in Business in Lanark.

E. Munals,
Mercht Lanark.
James Scott.
Merchant there
William Newbigging
Merchant there.

Lanark 1 Nov. 1828.”

“Lanark 2nd, Nov. 1828.

That the bearer hereof William Budge who has resided in this parish, ten years immediately preceding this date, is a married man of a good moral character is attested by

Will Menzies,
Min's of Lanark.”

“Lanark 24th Dec. 1829.

That the bearers William Budge and Mary Scott his Spouse, were for a number of years immediately Preceding this date, in full communion with the Relief congregation here,

and leaves its Boundaries at this time, free of all Grounds of Church Censure known to us.

John McFarlane, Min'r.
John Russell, Elder."

"April 2nd 1830.

The bearer Mr. William Budge has dealt with me for Grocery Goods these four years past and I have always found him steady and honest.

John Reid,
251 Gallowgate & 11 McFarlane
Street Glasgow.

Mr. J. B. Fyfe 74 Glasfoerd Street.
Wm. Risk 13 Montrose Street,
Wales & Veatch St. A s Square.
John Gray, 63 Candlerigs,
Mr. Rob't McKin 24 Queen Street.
Mr. D. Bell Engrem Street."

"Airdrie 17th, April 1836.

These are certifying that the Bearer, Will-m Budge and Mary Scott his wife, leave the bounds of the Associate Congregation of Graham Street here in full communion with the United Secession Church, and with blameless moral characters, as far as is known to us.

Given by the authority of Session

A'w Ferrier, Min's.
James Strong Elder."

My father's parents were devoted members of that branch of the Presbyterian church commonly known as the United Secession Church, and insisted upon a strict observance of religious duties by the children, all of whom became quite familiar with the scriptures from the enforced application to the study thereof. The advancement in secular learning, however, was not so marked; the public schools of those times were not systematized, and were therefore of little benefit, and there was small effort made on the part of parents generally to urge their children to attend. While the family was residing at Airdrie, my father attended a school which had an enrollment of about

twenty pupils, varying in age from 8 to 14 or 15. This school had very few conveniences; there were no blackboards, charts, books, tables or chairs, the only furnishings consisting of a number of benches of the most primitive type, the legs of which were driven through the planks upon which the students sat. My father was at this time about eight years of age, and his lessons consisted chiefly in rehearsing a few verses of the "Psalms of David" in metre, and a few verses of the "Shorter Catechism." The older students, in addition to these studies, were required to practice the art of writing on a board fastened to the wall. There was no restriction to prevent going out of and in to the school room as the students felt disposed, and in warm weather they spent considerable time playing at a mill pond a little way from the school house. Getting the students to attend the school, and to study the catechism, was all a matter of persuasion, rather than of strict requirement. The teacher was an old gentleman who talked very kindly to the boys, and who kept their good will in not adopting any rigid rules of deportment. It may be of interest to note at this time, that some years ago my father was walking on East Temple Street, in Salt Lake City, and a man drove up to the sidewalk and asked, "Are you going far?" My father replied that he was going to the 18th Ward meetinghouse. The gentleman then invited him to ride, and as they were driving along, he said: "I think your name is Budge, and I have long desired to speak with you, as I remember a little boy of that name who attended the same school that I did in Airdrie, about the year 1836." My father replied that he attended a school there at that time, and after some further talk both were convinced that they had been schoolmates, after a recital of what had occurred in those days among the students around the mill pond. The gentleman's name was Livingstone, and he took my father to his home and introduced him to his family, as if he were a long lost brother.

After the family had removed from Airdrie, my father attended a school in the city of Glasgow. There was one large

room well filled with students of all ages and sizes, and it was quite a different institution from that which flourished in Airdrie. The school master kept himself busily employed using a heavy leather strap to enforce good order and attention to lessons. This extreme discipline, however, was very distasteful to the students, as they had not been accustomed to it, and in a short time culminated in an insurrection which developed one day, when the teacher was applying the strap to one of the boys, and the larger boys took the teacher in hand and gave him a very severe beating. It was the most exciting incident which my father had experienced up to that time, and for some reason the school did not resume its session for that season.

He next attended school at Campbelltown, a town in Argyleshire, West Highlands. The principal feature of his school experience in this town which impressed itself upon his mind, was the total lack of discipline, and the disposition of the boys of the two schools of Campbelltown to exhibit the fighting propensities for which their ancestors were famous in their contest with the English. This school fighting aroused sufficient excitement to satisfy the most pugnacious lad. Very often the battles were ferocious, and many of the boys would be seriously wounded. They were regarded as heroes, and were faithfully cared for by the school master, who seemed to manifest approval of their school spirit. The forefathers of this race of Scotch Highlanders were noted for their bravery in defending their native land, and the fighting blood in the veins of their children seemed to demand some excitement, which nothing else would quite so well satisfy as a school battle. These contests, while disapproved today, resembled in their results the game of foot ball, now approved in schools of the present day, though of course the spirit of the occasion was different. It seems that there must be some violent form of exercise to satisfy the vigorous young blood, whether it be in Scotland or America.

Aside from the fact that the schools of that day were of very little assistance in helping the young along the pathway

of education, it may be remarked that secular education was rather difficult to obtain for the additional reason that books, such as were profitable for children to read, were not plentiful, and those which might be purchased, were obtainable only by people of at least moderate means. These conditions were not at all conducive to the betterment educationally of the children of the poor, and my father and his brothers and sisters shared in the common misfortune of lack of teaching and guidance in even the elementary branches of learning. There was within him, however, even in his early boyhood, a strong desire to read, and with the pennies he occasionally received from his parents he would almost invariably purchase some little book containing one or more of the simple but never-to-be-forgotten stories, such as "Jack and the Beanstock," or "Blue Beard," which he would happily take home and read by the light from the fireplace. As he grew older his interest in learning increased until, it may fairly be said, he had, when a young man, acquired considerable general information upon historical and religious subjects, which undoubtedly had much to do in shaping the subsequent course of events.

CHAPTER II.

CONVERSION TO "MORMONISM."

IT was while the family resided at Glasgow, during the latter part of the year 1844, that my father, who was then sixteen years of age, one day heard a man on the street reading a printed paper about the killing of Joseph Smith, the "Mormon" prophet. My father had for some time been thinking seriously about religion, and had attended the services of several of the denominations. His thought and study impressed him with the belief that people should be allowed to believe as they pleased without being persecuted for it, and the account which he heard read upon the street caused him to feel that the killing of Mr. Smith was an unjust and cruel act, if, as the paper stated, he had been shot because of the opposition to his peculiar religious views. This incident was the first one to call to my father's attention the fact that there was a religious denomination commonly known as the "Mormon" Church.

About two years later, while the family was residing at Airdrie, a "Mormon" elder visited the town, and although father was anxious to hear him, circumstances prevented. It was not until he was about twenty years of age, when he was again residing in Glasgow, that he was invited by a friend to attend a religious service of the Church of Jesus Christ of Latter-day Saints, at the Mechanic's Institute, Calton. The place of meeting was a large hall, and it was well filled, which rather surprised my father, who had by that time concluded from what little he had learned of "Mormons," that it was not to be expected that they could interest many in their doctrines which were generally considered to be pernicious. He was still more surprised, however, when he heard these doctrines explained by the speaker of the evening, Elder John Shields, then

president of the Glasgow branch, whose argument father was the better able to follow on account of his familiarity with the scriptures. The address so impressed the visitor, and presented to him such an entirely different interpretation of the scriptures from that which he had theretofore passively regarded as correct, that he again attended the service of this new church, and increased interest induced frequent visits thereafter. He pondered over these new teachings week after week, and the more consideration he gave them the more they appealed to him as reasonable, and as capable of effective application to every day affairs of life. The religion of his parents no longer satisfied him; he could perceive that it put forth no reasonable claim to divine authority; it held no respect for the principle of present day revelation; it offered salvation as the reward of faith rather than works; it seemed to be a religion of routine formalities, rather than a religion by which the every day lives of its adherents were influenced and controlled, and it failed to convey the comfort and produce the assurance which seemed to spring from this new faith. "Why does this teaching so dissatisfy me with present conditions?" "Why does it lead my thoughts into new channels?" "What must be the result of this new faith?" These and many other like inquiries troubled his mind, and compelled a more thorough investigation, which, in time, resulted in a firm conviction that the new teaching presented the plan by which all mankind may eventually be saved, spiritually and temporally. He became convinced that God had again spoken from the heavens and again revealed the Gospel which had been taught by Christ and His apostles, and he determined that there was but one course for him to pursue: to ally himself with the organization which must, of all organizations, be recognized of God as His agency for the dissemination of truth throughout the world. Having reached this conclusion, he applied for baptism, and on December 31st, 1848, was baptized by Elder John McMillan in the river Clyde, and thereafter confirmed a member of the Church of Jesus Christ of Latter-day Saints. From this hour his life

work was to be that of a laborer in Christ's vineyard. His was to be a labor of love for mankind and of devotion to the Church, the doctrines of which he had accepted. How interesting to contemplate upon the situation of this young man twenty years of age, who had experienced such a complete conversion to the tenets of a religious faith, and then to review his after life! How much of that which he had the opportunity to accomplish, would one so circumstanced have supposed would form a part of his life's experience?

CHAPTER III.

FIRST MISSION—WORKINGTON AND WHITEHAVEN.

AFTER his baptism, father continued his investigation of church doctrines, and in the Glasgow branch, with which he was connected, participated in the performance of the ordinary and usual church duties which required attention. On the 27th day of May, 1849, he was ordained a Teacher by Elder Matthew Gardiner; on September 22nd, 1850, a Priest by Elder John O. Angus, and on April 22nd, 1851, an Elder by Elder Geo. B. Wallace. The duties of these respective offices he was very pleased to perform, for with his acceptance of the faith had come to him a keen sense of the obligations incident to church membership, and particularly of such duties as attached to an ordination to the Priesthood. It was not long, however, until he was called upon to experience what might be termed the first important test, which was to call him from his labors among his fellow church members, where he had been engaged principally in the performance of simple duties, especially suited to one of his age and experience, to be a teacher of non-believers, a messenger to bear Christ's message to strangers in a strange land. To fulfill the duties of this calling it became necessary for him to call forth his latent self-reliance, to exercise his faith in God, and to educate himself to newer, more difficult and more far-reaching requirements. We shall see how well his work was done.

It was on April 20th, 1851, that a call was made of my father through Elder Geo. B. Wallace, one of the presidency of the European Mission, to perform a mission in England, and to this end he made immediate preparations. To quote from his diary: "I finished up my business; visited some of the Saints, also my father, who is not in the church, and some other

acquaintances. My father was considerably affected, and against my going away, but finally became reconciled and wished me well and gave me his blessing." He was escorted to the train by a number of the church members, among whom were his brother Thomas and his sister Ellen. The departure from home, from friends and loved ones, was doubtless attended with the same feeling of sadness which now characterizes the departure of missionaries, but in other respects there was a vast difference in conditions. In these days those only are called to fill missions who are financially able to defray the expense incident to their mission, such as for lodging, board, clothes, etc., while in the early days of the Church there was no such qualification for selection. An elder's financial condition was then a matter of no concern; he was to put his trust in God and give the people among whom he labored an opportunity to extend to him, as a servant of God, their hospitality and assistance, and thus win for themselves the spirit and blessing of the Almighty. To use my father's words: "I was now going, a stranger amongst strangers, to preach without purse or scrip, according to the order of the Kingdom of God." The performance of missionary labors in this manner was in those days considered to be advantageous, not only because the people were afforded an opportunity of manifesting respect for and a willingness to aid the elders, but it also brought the elders into communication with more of the people in the house to house canvass, so often necessary in seeking lodging and food, and while the refusal of entertainment was so frequent as to be usual, not all who refused were of the same disposition at a second visit, or upon the visit of another elder. It often transpired that the conversation with him to whom admittance had been denied was productive of a kindlier spirit which afforded subsequent visitors not only provision for their needs, but an opportunity to present to the host the principles of truth. There was still another feature of this sort of mission life which must not be overlooked; it kept the elder constantly with the people, which must be conceded to be preferable to a condition which permits

or allows an elder to lodge at hotels and take his meals at restaurants. The independence of the latter mode of life suggests rather a coldness, and an aloofness from the free social intercourse which is indispensable to a highly successful mission and besides it is not so conducive to the deepest humility on the part of the elder. Christ said in sending out the Twelve:

“Provide neither gold, nor silver, nor brass, in your purses; Nor scrip for your journey, neither two coats, neither shoes, nor yet staves; for the workman is worthy of his meat. And unto whatsoever city or town ye shall enter, inquire who in it is worthy; and there abide ye till ye go thence.” (Matt. 10:9-11.)

This injunction to the Twelve was held to be applicable to missionaries in the early days of the Church, but later conditions have led to the adoption of a different practice. Police regulations, while in spirit not aimed at the suppression of Christian proselyting, are in letter applicable in many cases to missionaries of scriptural type, and the evil designing, whose hearts are filled with hatred and malice are, and have always been, ready to take advantage of the letter of the civil law to hinder the operations of those against whom their prejudice is directed. The foregoing scriptural injunction is an example of what may be termed a directory commandment as distinguished from one that is mandatory; for it is quite apparent that such a command proclaimed at a time when teaching without purse or scrip was permissible and altogether lawful, should not be held to be strictly obligatory hundreds of years afterwards, when changed conditions have brought about the enactment of civil laws under which the practice is generally forbidden. It may be viewed merely as an instruction regarding the provision which the elders should make for their needs while in the field, capable of observance in those days, but impossible at this time under the changed social conditions.

From Glasgow father journeyed to Carlisle, and there reported to Elder Appleton M. Harmon, under whose direction

he was assigned to labor. He was received very kindly and remained at Carlisle three days. He then proceeded to Workington, a town in Cumberland, a walk of about thirty miles, and upon arrival there, had, in English money, the equivalent of \$1.50 with which to provide for his necessities until those among whom he labored should feel disposed to render him assistance. There was no one in this town with whom father was acquainted; the work was entirely new, and the effort to interest the people in the doctrines of a church concerning which false reports had already been circulated, and on which reports the class of people at all inclined to investigate religious teachings had already formed opinions adverse to "Mormonism," was no easy task, and to a young elder, handicapped not only by inexperience but by lack of secular learning (always so helpful in social intercourse and in expounding the scriptures), the duty was doubly burdensome; nevertheless, my father resolutely undertook to establish himself, and to make his mission known. In seeking a lodging place, he met with many refusals, when those to whom application was made understood who he was, but he finally was accommodated. His next concern was to obtain a place in which to hold meetings where he might preach to the people, and he was successful in this particular through the kindness of a schoolmaster whose disposition was indeed friendly as compared with the general temper of the community. The place provided for the accommodation of his auditors, my father found to be sufficiently large for the first appointed meeting (which he was careful to generally advertise), for only two persons were present. This, however, only served to arouse him to a more aggressive effort, and he determined to adjourn the meeting to the street. This move was attended with marked success, for he there secured a very fair attendance, probably on account of the curiosity aroused by the novelty of street preaching. Father thereafter extended his acquaintance and gradually aroused among many of those with whom he came in contact, an interest in his teaching, and because of this interest he was invited to the homes of some

investigators who desired better opportunity to engage in discussion and to have their inquiries answered. By preaching, delivering tracts, and conversing with the people, either in their homes or at his place of lodging if they chose to call upon him, the labor though often disappointing in its results, was not wholly without satisfaction. There were many days of deep discouragement, but on the other hand there were days when hope seemed brighter and prospects more promising, which is, of course, the usual experience of traveling elders in this day. On one occasion, father was visited by Elders Fulton and McMillan, who had also been called to missionary work from the Glasgow branch, and who were on their way to their field of labor a few miles from Workington. They related to my father a remarkable incident of their journey. It was, in effect, that on several nights they had been visited by evil spirits who roughly tossed them about in the bed, on one occasion lifting one elder over the other and nearly on to the floor. My father believed in the probable manifestation of unseen powers, but had had no personal experience up to that time, and therefore the account given by his friends rather amused him, especially because of the almost frightened manner in which they related the incident. A short time afterwards, however, he had occasion to be duly impressed about such matters. His experience, which will be hereafter related, taught him that a man may passively accept as true that which is related by credible witnesses, but that it requires personal experience to insure an enduring conviction thereof.

To indicate the general course of his missionary life, I quote from father's diary:

"May 1st. This day I am 23 years of age. I distributed some more tracts but could get no talk with those who received them. Visited a schoolmaster and preached to him; told him that I was a stranger and wanted acquaintances. He was very civil, but was also a stranger in the town. Rainy evening. No preaching outside. Felt rather lonely; no one to speak to."

"May 2nd. Everything very dull. People generally care-

less about the Gospel, visited two families, but they seem satisfied with their own views. Cold night; no meeting outside. Since I have been here, I have had very little to eat; generally buy two biscuits which with a drink of water satisfy me."

"May 4th. (Sunday) Breakfasted with a young labourer. Taught the family with whom he lodged, and was kindly invited to dinner."

"May 11th. (Sunday) Visited the young labourer again and was taken by him to the house of an acquaintance named Ray. It was a large family and gave me more satisfaction than I have elsewhere received in this place. I expect to do good here."

"May 17th. Visited several families. Breakfasted about 8 o'clock. Got nothing more until 7 p. m. This is the second time I have been extremely hungry. Today I felt partially blind. I had supper with the young labourer and was invited back tomorrow morning."

"May 20th. Was not very well. Did not feel inclined to go out much, except in the morning, when I took a walk and had a conversation with a man on the road; gave him a tract and promised to call at his home for it. I believe my sickness is produced through want of food."

"May 23rd. Breakfasted at Ray's and left at 11 o'clock for Cockermouth, eight miles distant, on my way to Carlisle for books. Called on Elder Fulton, with whom I intended to stay all night, but he had nothing to eat and, of course, had nothing to give me. I therefore walked to Dilston, four miles from Carlisle; arrived at half past seven at night,—journey thirty-two miles. I have eaten but a half pennyworth of bread since morning. I had two pence when I left Workington. Left three half pence with Brother Fulton and spent the other half penny for bread. I was kindly received by Brother Adams and invited to stay all night, which I gladly did, being tired."

The daily account from this date until June 7th relates to his visit to Carlisle; the visiting with the elders and Saints, and the return to Workington, being accompanied on his return journey from Cockermouth to Workington by Elder Fulton. Then we have the following entry:

"June 7th. Gathered in and lent more tracts. Accom-

panied Brother Fulton a short distance on his way to Cocker-mouth. Fulton's faith in doing good at present is gone, and having suffered considerable and his clothing being very bad, he has concluded to return home. He wished that I also would give it up. I told him that I thought the prospects at present were somewhat unfavorable, but that I had been sent here and intended to stay until I was told by the Priesthood to leave."

"June 8th. Visited a Mr. Turnbull. Had breakfast and talked with him. He promised to call at my lodging soon. I then went to David Ray's, where I am ever welcome. Was surrounded by the family and preached the Gospel to them. I spent a very comfortable time with them."

"June 13th. Visited several families. Find little or no encouragement among them. The people here are satisfied with their religion and desire no more. I find it very hard to get anything to eat. I am often very hungry."

And now occurred the incident to which I have heretofore referred. On the night of June 17, 1851, my father had retired as usual to his room. On account of the ill-feeling against him he had taken the precaution of guarding, as well as possible, against surprise and acts of personal violence by those residents of the community who so deeply resented his presence among them, by making secure the door and window of his apartment. He had just gotten into bed and adjusted himself for sleep, when suddenly his attention was called to a figure in one corner of the room, apparently dressed in a black robe. It made no sound, but seemed to glide to the head of the bed. Immediately my father felt his head to be enveloped under a severe and painful pressure which gradually proceeded down his body and limbs to his feet, until he was completely enthralled. The pressure was so great that breathing was next to impossible and it seemed to my father as if he must die in the embrace of this strange power. He tried to cry out but could not, neither could he move. His agony became intense and without apparent means of relief, when the thought flashed through his mind that the power which oppressed him was the power of the evil one. He then formulated in his mind the command, "By virtue of the Priesthood which I hold, I com-

mand thee to depart," but still no relief came, and then he remembered that Christ said, "In my name shall ye cast out devils," and the command which had been mentally expressed had not been given in Jesus' name. He thereupon thought out the command: "In the name of Jesus Christ and by virtue of the Priesthood which I hold I command thee to depart," and immediately the pressure was relieved from his feet, and was gradually lifted from his limbs and body and from his head, and the same figure stood at the bedside and then silently glided backward to the corner, and disappeared. On the following day he writes in his diary:

"June 18th. Wet morning. Called upon Ray family in the afternoon and baptized the eldest son at night. He is a fine young man twenty years old. I confirmed him when we got home. I received 6d from his mother, with gladness, as I had but one half penny left."

The day following the baptism of the boy his mother and grandmother were baptized, and it will therefore be noted that within sixty days from the commencement of his labors father was privileged to realize the effectiveness of his teaching. Notwithstanding such success it was apparent to him that the community of Workington did not offer hopeful prospects for the future. Indifference to religious teachings seemed to be the main obstacle, and it appeared to be impossible to overcome it; father therefore concluded that if the presiding authorities approved of such a course he would leave Workington and go to Whitehaven, a town about eight miles distant, in which Elder McMillan had been laboring, but who had been obliged to go home on account of ill health. To the present day missionary, it may appear that three baptisms within sixty days would hardly justify a change of headquarters, but my father was impressed that he should not remain longer at Workington, but that his labors would meet with a more favorable response at Whitehaven, and after he had received permission and made the change, he writes: "I feel better in Whitehaven

than in any other town in Cumberland." He labored diligently in this town, assisted for a short time by Elder Harmon, and also paid occasional visits to Workington and other nearby places. In connection with other efforts to introduce the Gospel in Whitehaven, father one day called at several school houses, in view of obtaining the use of one in which to hold meetings. During his search he came to a house of unusual respectability and size, and in answer to his knocking a very well dressed and dignified looking gentleman appeared at the door. He seemed rather astonished and apparently somewhat amused, when informed that his visitor was a Latter-day Saint elder. He at once invited father into the school-room and led him to a desk at the farther end of the room. A large class was standing as the school master had left it, and he very politely asked to be excused until he adjourned it. Father began to feel a little uncomfortable. He did not like the situation—the decided movements of the school master indicating a sort of preparation for something that might not be relished by his new acquaintance. After the dismissal of the class, which did not make father feel any better, and which caused him to renew an inward prayer, the teacher took some pains to place his chair directly opposite his guest, whose condition of mind may be imagined with the thought of his inexperience. The schoolmaster commenced by asking if my father was duly authorized to represent the Latter-day Saint or "Mormon" Church, which he, of course, answered in the affirmative. This led to an increasingly interesting conversation, and finally the schoolmaster remarked: "Well now, I want to ask you a question as touching your Book of Mormon." This caused a feeling of apprehension, as father was not as familiar with the Book of Mormon as in later years. "You may be aware," his friend continued, "that the original manuscript from which the Old Testament was translated, was written in Hebrew, and the original manuscript from which we have the New Testament, was written in Greek." As father did not dispute this statement, he continued: "Now, it is claimed that the Book of

Mormon was written 600 years before Christ and later, in a language known as the Reformed Egyptian. The word 'Christ,' which is found in the Book of Mormon, is a Greek word. How is it that we find this word in the Book of Mormon, which was written in the Reformed Egyptian?" During the presentation of his inquiry, it would be impossible to describe the feelings of him to whom it was propounded, and the school master spoke with deliberation and evident pleasure in his effort to confound. He felt sure his question was unanswerable, and during his talk my father was of the same opinion, for he seemed overwhelmed with his own confusion; but by the time the inquiry had been completed the answer was ready. It came to this young man like the turning on of an electric light in a dark room, and he answered as follows: "You desire, by your question, to point out an evidence of ignorance and deceit on the part of Joseph Smith, but you have not succeeded. Joseph Smith presents to the world a translation of the Book of Mormon in the English language, and the word 'Christ' being in common use in that tongue, no matter where it came from, was used by him in his translation as the equivalent of the Reformed Egyptian word of the same meaning." By this time the school was out and my father and his interrogator were alone. Before the answer was quite completed the schoolmaster lifted up his right hand and striking his knee, said: "What a fool I have been; young man, you are right," and producing a pamphlet, continued, "but the same question is asked in this pamphlet issued by the Church of England, and I am perfectly astonished that it is there." Some further conversation occurred, but the schoolmaster could not permit any one to use the school-room. However, one was secured in which a meeting was held the following night, and the house was filled in response to an invitation which father had made public. There is such a thing as a deep sense of loneliness in a crowd, and my father felt it on this occasion, which was really the best opportunity for doing good which had come to him since commencing his missionary labors. As a part of

his remarks he took occasion to read a verse or two found in Mark 16, when a clergyman, of whom there were two in the audience, rose up and declared that my father was reading from the "Mormon" Bible, as there was no such teaching in the King James translation. He was invited to examine the book, which he did to his utter confusion, and he thereupon returned to his seat, and my father was so thankful with being justified that he did not think of following up his advantage. Had it happened a year or so later, he might have caused the reverend gentleman still greater discomfiture. As early as July 7th he baptized a man by the name of John Thompson, a resident of Hensingham, whose wife had for a time been identified with the Church on the Isle of Man, and on August 26th baptized four persons who had become converted through the efforts of Elder Harmon and himself. On the date last mentioned, under Elder Harmon's direction, the Whitehaven branch was organized numbering fifteen members, including Elder James Kelley and wife, and several who resided in the region round about Whitehaven. My father was appointed to preside over this branch.

Within a few days after his appointment, he concluded to pay a visit to the Isle of Man. He accordingly took passage at Whitehaven on a small sloop laden with coal, and after a voyage of twelve hours (his first experience at sea), during which he suffered no little discomfort from seasickness, he arrived at the town of Douglas, the largest town on the island. This island is very beautiful and picturesque, and has several places of historic interest. Near the little town called Peel there was, at the time of my father's visit, a certain ruined castle, concerning which he wrote in his diary:

"This castle is celebrated in history as the place of the imprisonment of the Queen Dowager of Gloucester, who for witchcraft used against King Henry VI, was confined within it for 14 years, at the lapse of which time she died. No other exercise was allowed than an hour's walking each day in the courtyard. The light of day never penetrated her cell. It was

underground, and very damp. I went into the horrid place and found it very doleful. One of the earls of Warwick was also confined here, but was eventually released and restored to honour. I scanned all the battlements, towers, dungeons, etc., walked across the high wall tops from which the inmates could view much of the land and sea; but the inhabitants have lately built a strong wall from the main land to the rock upon which the fortress is raised, for the benefit of the harbour. While wandering among the old ruins I left among the stones and seams, tracts containing a synopsis of our faith, that those who came to study the ruins of war might be led to think of the gospel of peace."

After visiting among the people and preaching to them for several days, father returned to Whitehaven and found awaiting him a letter from Elder Harmon, informing him that two elders would shortly reach Whitehaven, and that father should instruct them as to how best to carry on their work, and that he should then proceed to Carlisle and assist in adjusting some difficulties among the Saints in that branch. Carlisle had troubled Elder Harmon for a considerable time and though he labored faithfully to encourage the Saints and to strengthen them, his efforts did not meet with success, and he felt that it would be more satisfactory to have some assistance. The elders reached Whitehaven on September 10th and entered upon the performance of their duties. Elder James Kelly was appointed to take charge during the absence of my father, who began his journey to Carlisle, and who, it transpired, was not again to resume his charge at Whitehaven.

Upon arriving at Carlisle there was awaiting him a letter signed by Elder Harmon, who had gone to pay a short visit to one of the other conferences, conveying the information that the writer had been released from his presidency of the Carlisle Conference and privileged to visit among the conferences generally, "so," wrote Elder Harmon, "your course will be to do just as you please for all of me."

My father met his brother Andrew in Carlisle and was, of course, much pleased with his company. Andrew had joined

the Church and was a devoted member. He found employment at Carlisle and decided to remain there.

After visiting with the Saints for several days, father was requested by Elder Harmon to accompany him to the Glasgow Conference. This opportunity of paying a visit to his home was readily accepted, and on September 25th they took their departure. Elder Robert L. Campbell was presiding in Glasgow, and being instructed to temporarily employ my father in the ministry until he had obtained renewal of clothing, shoes, etc., appointed him to labor with Elder Logan in the Helensburgh and Greenock district. Before leaving Glasgow, however, he with the other elders was invited to leave their surplus money at the conference house for the benefit of the Church. Father met Elder Logan at Knightswood, and accompanied him on his visit to the following branches of the Church: Knightswood, Belfron, Alexandria, Greenock, and Rothesay, and the towns of Dumbarton, Ellensburgh and Donoon. At Rothesay father baptized three persons. After this labor with Elder Logan was completed, he was directed by Elder George B. Wallace of the Mission Presidency of Liverpool to return to England.

CHAPTER IV.

FIRST MISSION—(CONTINUED).

SOUTHAMPTON, BROCKENHURST, NORWICH, CAMBRIDGE.

THE journey from Glasgow was commenced December 5th, and after visiting the Saints at Newcastle and Hull on his way, father arrived at the London headquarters, at 35 Jewin Street, where he reported to Elder Wallace and was very kindly received. After a short sojourn he was assigned to labor in the Southampton Conference, over which Elder Richard Rostrom presided and who appointed him to take charge of the work in the district which included two small branches at Winchester and Fairoak. It was while laboring in this locality that father, on December 19, 1851, made the acquaintance of Brother William Shepherd and his wife and family. Brother Shepherd had for a time presided over the Winchester branch and he went with father on his first visit to that town to introduce him to the Saints as their new president. To all members of the family and to Bear Lake acquaintances generally, this item will be of interest, for it transpired in the course of events that the Shepherd family took up its abode in the same little town in the new world where my father had, several years prior to their emigration, established his residence.

In and about Winchester father was very successful. The people seemed to give more consideration to religious teaching than those in the north of England and they were consequently more curious to obtain some knowledge of the new faith. Because of the manifest interest of the people the clergy became very much exercised, with the result that the proprietor of the building where successful meetings had been held in Winchester, refused to longer permit its use by the Saints. This circumstance had but little effect, however, upon the progress of

the work, which was continued persistently and with considerable satisfaction. Frequent visits were made to the neighboring towns of Preston-Candover, Perth, Southampton, and Fairoak, and everywhere there was much encouragement. At the first named town, on January 23rd, 1852, my father baptized William Duffin, a "ranter local preacher," and on the 31st, at Winchester, he administered the same ordinance for the benefit of Charles White. On February 12th, a Mrs. Parker, a resident of Preston-Candover, visited Winchester and applied for baptism. She had formerly been in the Church, but at the time of her baptism had not a sufficient knowledge of the truth to give her a firm foundation in the faith, and she had severed her connection with the Church. After some conversations with father, who, as before stated, sometimes visited Preston-Candover, her interest was re-awakened and she began a more thorough investigation with the result that she became so anxious to reunite with the Church that she went to Winchester and made her application for baptism, and was accordingly baptized on the date above mentioned. On April 2nd, at Preston-Candover, father baptized George Cummings, Hopkins Tibald, and Thomas Tibald.

Thereafter Ramsey in Hampshire, Southampton, Botley, Gosport, and Portsmouth were visited, also the Portsea branch and Landsport, during a ten days absence from Winchester. In all these places a genuine welcome was extended by the elders and Saints.

After his return to his own district, father again visited Preston-Candover, and on April 23rd baptized the following persons: John Cox, Mrs. Cox, William Stiff and wife, Mrs. Blake, Mrs. Maria Duffin, Mrs. Ann Canning, and Jane Canning. On the 30th of April this town was visited again, when another member of the Stiff family, George Hutton, Ann Blake, and Maria Parker were baptized.

During this period when his time was so well occupied there was, occasionally, some little diversion to give variety,

which is so necessary to proper living. I quote from the diary entry, May 3rd, 1852:

"This day we prepared a Gypsy party in the fields. At one o'clock we were all gathered at the appointed place. President Rostron and two of the brethren played airs upon the clarionet and bassoon, whilst myself and some of the brethren made a fire and set up the garlands, and the sisters were employed cutting cake, bread, etc. After two or three short speeches we had tea served round altogether, and with speeches, singing, games, and music we spent a most agreeable day. After reckoning up accounts we had seventy-seven shillings left for profits, which on account of the fact that the party had been arranged partly as a celebration of my birthday anniversary, was voted to me together with about five shillings more, which was collected. We numbered thirty-four Saints from Preston, Fairoak, and Winchester. Brother Rostron felt exceedingly pleased with the whole affair. We separated about 6:00 o'clock."

On May 5th, Elder Rostron and father walked a distance of ten miles from Fairoak to Preston and there organized a branch of the Church with eighteen members, over which Elder William Duffin was selected to preside during father's absence. In the course of a few weeks, the exact date I am unable to give, father was called to preside over the Southampton district, which included Southampton and adjacent territory. Soon after assuming his new duties he made a journey to the Isle of Wight, a short distance off the southern coast of England. He experienced a very tempestuous voyage, and had cause for some alarm because the boat was nothing more than a small open trading vessel, over which the waves broke with such regularity as to drench all who were on board. On reaching the island, however, he had a very enjoyable time with the Saints at Newport, and also made use of the opportunity to visit certain places of interest, among which was the celebrated castle of Carisbrook, which is situated on a hill and is surrounded by a deep moat. From the top of the castle one may view the island for many miles around. Near the castle

is a well about 300 feet in depth cut through solid rock. Many years ago the well was the source of water supply for those who resided in the castle, the water being raised by means of a donkey hitched to a sort of windlass. On October 1st the return journey was made to Southampton by steamer from Cowes.

Father continued his labors in and about Southampton, with occasional visits to Winchester and Preston-Candover, for the following three months, but neglected to keep a detailed account of occurrences.

About January 1st, 1853, he received the following letter :

"Glasgow, Dec. 29th, 1852.

Dear Brother:

I am sorry to inform you that our father departed this life this morning at $\frac{1}{2}$ past 10 o'clock. He went to Airdrie on Monday morning as usual and being somewhat about the suburbs of the town the wind went under his umbrella blowing very hard. He fell and damaged his bowels to that extent that inflammation was the effect, he received it on Monday and I never knew it before 5 o'clock on Wednesday. I grieve much that I did not know sooner. I do not know who is to blame. Step-mother got word on Tuesday morning, the funeral will take place on Friday at two o'clock. He requested that he be buried in Airdrie as he died there. The Lord knows how the expense will be paid, at present I have nothing. I have little more to say at present. We are all pretty well in health. Bro. Kirkwood died a week since. No more at present but remain

Your Brother in the flesh & Spirit,
THOMAS BUDGE."

On receipt of this sad news my father wrote the following in his diary :

"Thus died my father, a kind affectionate man and strictly honourable in all his dealings. His business, and his family difficulties, prevented him to a great extent from hearing the gospel preached, therefore he understood it not, but lived fully up to the light he had as a member of the Secession Church of Scotland. He will be remembered in the day of his salvation."

Not long after receiving this word concerning his father, word was received of his brother's intended departure for the new world. It will be recalled that Andrew had taken up his abode at Carlisle, but he did not long remain there. He possessed a rather unusual disposition, extremely reserved and uncommunicative even with his parents. On one occasion when he was not over twelve years of age he had, without notice, left home and made a journey to the West Indies—an absence of three months.

On February 6th, 1853, Andrew wrote from Liverpool to a young girl with whom he had been keeping company, and this letter, which is the last word ever received from him, came into my father's possession. It is as follows :

“Dear Mary:

I take this opportunity of writing to you to let you know that I am in good health hoping this will find you the same. I could get no work here; I traveled through the streets for three successive days, therefore I shipped on board the barque Columbia bound for Caliho around Cape Horn very near the Valley. I will be at the Valley you may depend. We will sail on Wednesday next.

You can tell Robert and ask his forgiveness for what I have done. If I don't leave the ship at Caliho I will be back here in about fourteen or fifteen months and then I will see you again. If I do come back I will bring some curiosity such as some coral or perhaps a parrot. Bid them all farewell for me. I will write when I get out into the country.

Pray for poor Budge when he is clinging to the mast, perhaps the sails flying in threads amid the lightning's flash and the billows roar. Pray for me I entreat you for I believe your prayers will keep me up. This is wrote with a tear. I never knew what parting with friends was before. Perhaps you will be married before I see you again; but I can never cease to love you, but if you will wait I will marry you, that is if you will. Farewell for the present.

I remain your lover (A. B.)
Please write when you get this letter.”

With this somewhat pathetic missive as his farewell, An-

drew, a sober, moral, serious-thinking young man, passed out of the lives of his kindred. Some uncertain and therefore unsatisfactory information was later received that he was in Peru, South America, but though father made several attempts to locate him both before and after coming to America, his efforts were futile.

From October, 1852, until February 23rd, 1853, father presided over the Southampton district, comprising the Southampton, Bittern, and Rumsey branches, and thereafter the Fairoak branch in place of the Rumsey branch. He also labored in the town of Botley where he baptized sixteen persons, among whom were Mr. and Mrs. Rampton, late of Bountiful, Davis County, and organized a branch there which was also under his direct presidency. Late in February he was directed to also assume charge of the work in Brockenhurst, so that his field of labor was quite an extensive one.

In addition to laboring within his own district, he made occasional visits to surrounding districts, being very often requested to do so by those who were directing the work in that part of England. His experience thus far had indeed been beneficial; he was now thoroughly acquainted with his duties and intensely interested; there were more Church members than in the Workington-Whitehaven locality, where he had first undertaken the work of the ministry, and having performed a great number of baptisms he felt the satisfaction which is always attendant upon success. The Saints, too, were extremely solicitous for his comfort and his association with them was a source of genuine happiness.

On February 22nd, Elder James P. Park came to assist in the direction of the work in the vicinity of Southampton, and it was arranged that he should assume charge of the Southampton, Botley, and Fairoak branches, and that father should have the other portion of the district under his care with Brockenhurst as headquarters, and also open up the country adjoining. The Saints regretted father leaving Southampton and he was really much affected himself. He had been so well enter-

tained by Brother Shepherd and many others who appreciated his labors, that he would have been pleased had it fallen to his lot to continue with them. But personal preferences were never allowed to interfere with what father regarded as his duty, and besides he was thoroughly satisfied that his successor would meet with like favor and prove his worthiness of it, so that the Saints would in no wise be neglected.

Concerning the meeting of the previous week at which my father was the speaker of the evening, he writes in his diary under date of February 27th:

"I was told today that while I was lecturing last Sunday evening two streaks of fire, apparently about the thickness of a man's finger were seen at my back through the window by three persons. At the same time a rumbling sound on the roof was heard very distinctly."

Whatever this incident might be interpreted to be it was, to say the least, unusual and worthy of note. Father considered that it had the requisite number of witnesses to give it verity, which probably accounts for his mention of it.

After Elder Park became acquainted sufficiently with his surroundings to understand conditions, my father took his departure for Brockenhurst. He records the fact that the Saints at Southampton had presented him with one pound, a hymn book and several articles of wearing apparel of which he was in need, "which manifested their good feelings." These gifts were greatly appreciated for they satisfied immediate requirements in entering upon his duties in the new district, where at that time he was not so well known. It must be borne in mind that he was entirely dependent for subsistence upon those among whom he labored, and be it said to the credit of the people, he seldom suffered for necessities. There were times when he did not have those conveniences and comforts which while not indispensable to an elder are nevertheless gladly accepted, but on the whole, throughout his entire mission, he was well favored with the hospitality of an hospitable people whose

kindness and generosity were always remembered with a deep sense of gratitude.

In connection with father's work in Brockenhurst there occurred an interesting incident which I feel disposed to relate. Soon after his arrival he was visited by Elder James G. Willey, late of Mendon, Cache County, Utah, who, at one of the meetings advised the people to give heed to father's teaching. The speaker was interrupted by the declaration of a man in the audience to the effect that Mr. Budge might just as well go somewhere else, as the people of that town did not care to listen to a "Mormon" elder. Elder Willey replied: "My friend, not only will the people listen to Elder Budge, but I tell you that he will baptize thirty persons." This declaration not only greatly surprised my father but rather frightened Elder Willey himself when he reflected upon it, but his declaration was nevertheless a true prophecy, for father did baptize exactly thirty persons resident in Brockenhurst, and though out of curiosity which possessed him to ascertain if he could exceed that number he thereafter worked diligently to bring to the waters of baptism at least one more individual, he could not do so.

Among the first to accept the gospel at this place were Charles Burton and James Earley, and on March 30th George Earley and Mary Burton were baptized. On the 11th of the following month, Alfred Kearl and Caroline Kearl, who subsequently made their home at Laketown, Rich County, Utah, were also baptized.

The following entry in the diary was made on April 18th:

"Baptized Harriet Burton, although I experienced some trouble to accomplish it as several of the people were waiting about to see some one 'dipped' as they called it. They were very noisy and threw stones but no one was hurt. They went away disappointed as I baptized the woman without their knowledge and confirmed her the same night."

An increased interest was manifested by the people during the succeeding months and the work of the ministry continued

to prosper in Brockenhurst, Meinsted, Bartley, and Rumsey, as well as in the Southampton district proper. Occasional visits were made to Southampton and neighboring towns, and father felt a degree of satisfaction which may not easily be expressed. It was during one of his visits to Southampton that he met Elder Andrew Lamoreaux and James H. Hart of the presidency of the French Mission. It was suggested at this time that perhaps my father would be requested to labor in France where the Church was endeavoring, against much adversity, to gain a foothold, but the future had other work in store for him. After visiting several branches near Southampton, in company with Elder C. R. Savage, father returned to his own district, and at Brockenhurst found George Burton ready for baptism, and it gave him pleasure to fulfill this applicant's desire to become one with the Saints of that branch.

On August 8th father proceeded to Portsmouth, where with an elder by the name of Armstrong he embarked on the steamship "Duke of Cornwall" bound for Liverpool. Permission had been granted for a visit to Scotland and the Saints had been kind enough to contribute to defray the expense of the journey. Father had been home but once since April 20, 1851, and it was mutually pleasing to the Saints and himself that he be permitted to pay another visit to his kindred. He writes very interestingly of his journey. To quote:

"We took the fore-cabin passage, fare 15 s. We left Portsmouth at 8 o'clock in the morning and passed the British fleet lying off Spithead, preparing for a grand review which is to take place on Thursday next when the Queen is expected to be present. The scene was delightful as we passed through the midst of the assembled ships. We had also a very good view of the Isle of Wight. Reached Plymouth the night of the 9th. Had time to visit a portion of Plymouth then steamed past the Eddystone lighthouse and on to Falmouth where we lay until the following day.

10th—left Falmouth, called at Penzance where we tarried a short time and after sailing all night and the next day until after 2 o'clock we arrived at Liverpool."

Two days later he arrived at Glasgow, and from August 13th until September 1st, visited his brother Thomas, his sister Ellen who had also embraced the gospel, and others of his relatives, and on two occasions journeyed to the little town of Lanark, his birthplace. The time was spent very agreeably, for it was indeed a pleasure to mingle with those most dear to him and with those who had been the friends of his childhood and youth.

On September 1st he began his return journey. Upon reaching Liverpool he determined to take the earliest outgoing boat for Bristol, but he was persuaded from this intention. He writes: "As I stood waiting at the docks, I received a very distinct and forcible impression that I ought not to go in this vessel. I was startled with the feeling that came over me, but the more I thought of it, the firmer was my determination not to go." He remained in Liverpool until the following day and then made the journey by rail. A few days later he read an account of the total wrecking of the vessel which he had been impressed not to embark upon at Liverpool.

From Bristol father walked to Warminster and Salisbury, a distance of 22 miles, and thence proceeded by rail to Portsmouth. Upon his arrival in that city Elder Bramwell, who then presided in the Southampton Conference, requested him to again assume charge of the Southampton district in connection with the Brockenhurst district, the presiding elder at Southampton (a man who had been appointed subsequent to the release of Elder Park of whom mention is heretofore made), having for serious offenses been excommunicated. About the end of the year, however, Elder Bramwell transferred father to Pool, about 24 miles from Southampton, and this town, together with Brockenhurst and the country between the two comprised his district. After presiding over this district for about two weeks father was appointed by Elder Daniel Spencer, one of the presidency of the European mission, to labor generally throughout the Southampton conference, visiting from branch to branch. This assignment was made

January 13th, 1854, and was effective until February 4th following, on which date a letter was received from the presidency of the European mission transferring my father to the Norwich conference to labor under the direction of Elder Chas. R. Dana. By special request, however, he was permitted to continue his labors in and about Southampton until March 16th. On this date the following appears in his diary:

“Visited several of the Saints in Southampton this morning among them Elder William Shepherd and family, their house had been latterly my principal home, where I have been treated with the greatest kindness. I found Elders Willie and Allred at William Glaspool’s and was accompanied by them to the railway station, where I took train for London on my way to Norwich.”

On his arrival at Norwich the presiding elder assigned father to the Yarmouth district, which comprised the Yarmouth, Beccles, Lowestoft, Bungay, Rumburg, and Threshing-field branches.

At Rumburg on July 4th, at a public schoolhouse engaged for the purpose, a public debate occurred between father and a Rev. Browne of the Congregational church, subject “Christian Baptism.” It was agreed that the audience should vote on the question as to who had won on each point in controversy, at the conclusion of the argument thereof. The questions were:

- First. Who is a fit subject for baptism?
- Second. How is baptism to be administered?
- Third. What is the object of baptism?
- Fourth. Who has authority to baptize?

Fifteen minutes were occupied alternately on each point until it had been discussed sufficiently to warrant a vote by the congregation, then the next point was argued. The first and second questions only were considered in the three and a half hours, when Rev. Browne confirmed the majority vote of the people and acknowledged that he had failed to prove the “Mormon” doctrine unscriptural, which he had announced to the

people he would do. It was then proposed that further discussion be postponed until a convenient date, but Rev. Browne declined any further discussion. The schoolroom was crowded and the people were very attentive and indicated a very friendly feeling for father throughout the meeting, although they were largely of Rev. Browne's congregation.

On the 18th of July a visit was made to Southwold, a small town on the sea coast, where the gospel had not yet been introduced. An open air meeting was held, and many came to listen. At the conclusion of the service a lady found for my father and his companion, Elder Lindsay, a very comfortable place to lodge. The next day they proceeded to Dulwich and thence to Alburgh. After preaching in Alburgh they journeyed to Wrentham and from there to Southwold and Lowestoft.

On July 25th, Elder Dana transferred my father to Cambridge to labor under the direction of Elder John Moore Browne, and on the 31st he was appointed as president of the Cambridge branch and district which comprised Cambridge, Orwell, Mildrith, and Chesterton. Cambridge itself was completely under the influence of the clergy, and was rather a difficult place in which to introduce the Gospel.

CHAPTER V.

SWISS MISSION.

FATHER had labored under his last appointment only a month when he received the following:

*"Millennial Star Office,
15 Wilton Street, Liverpool,
Aug. 28th, 1854.*

To Whom It May Concern:

This is to certify that Elder William Budge is hereby appointed to labour under the presidency of Elder Daniel Tyler, president of the Swiss and Italian missions of the Church of Jesus Christ of Latter-day Saints. Elder Budge is recommended to all people as a faithful minister of our Lord Jesus Christ, and they are earnestly entreated to receive him as such, listen to the message of life which he bears and abide by his teachings, and they will be led in the way of life and salvation.

FRANKLIN D. RICHARDS,
One of the twelve apostles of the
Church of Jesus Christ of Latter
Day Saints, and president of said
Church in the British Isles and
adjacent countries.

*"15 Wilton St., Liverpool,
28th August, 1854.*

Elder William Budge,

Dear Brother: Having received a request from Elder Tyler to appoint you to labour under his presidency, I take great pleasure in handing you herewith an appointment to that effect. I shall write Elder Tyler tonight informing him of your appointment upon receipt of which he will communicate with you as to the best manner of performing the journey, etc., etc. His address is care of M. Stenhouse, Cours De Rive, 42 Geneva. You will please to confer with Elders J. M. Browne and C. R. Dana as to obtaining means for your departure and I hope you will so arrange your affairs as to be ready to set out whenever circumstances shall permit. I shall communicate with Bro. Dana upon this subject. Although I have not the

pleasure of a personal acquaintance with you, still by reputation I know you as a faithful labourer in the Church of Christ, and feel an intense interest in your personal welfare and in that portion of the work which may be committed to your care. I earnestly pray that the favor of Heaven may rest upon you, that your power in the priesthood may continually increase, and that you may honorably consummate a glorious work in the earth.

Your Brother and Fellow Labourer,

F. D. RICHARDS,

Per J. Linforth.

P. S.—Elder S. Francis and Priest Alfred Collier are appointed to the same mission.

F. D. R."

After receiving the foregoing communication from President Richards, my father made preparations for his departure to his new field of labor, an essential part of the work consisting in raising, from contributions among the Saints, the necessary funds for the payment of the expenses of his travel.

About the 10th day of September, the following letter was received:

"Geneva, Sept. 4, 1854.

Elder Wm. Budge,

Dear Brother: Having learned from President Richards that you have been appointed to labour in these lands, I hail your appointment with joy and hasten to give you a few instructions for the journey, which, if you are not already posted may be of some service to you.

First. I would say, bring no English books except the standard works of the Church. If you have any good books for learning the German language it might not be amiss to bring them, but if you have to buy, you can get them cheaper here than in England.

You will need about 5 or 6 pounds spending money from the time you leave until you get to your new field of labor. English gold is current at twenty-five francs per pound, a frank is 10 pence. On English silver there is a heavy discount. You had best get a pass-port signed for the continent, which I think costs about 7s-6d. You will not need to get it re-signed until you get to Geneva. I hope you will not fail to be in Geneva by the last day of September as we purpose having a general

council of the Swiss and Italian missions on the first day of October.

I think the cheapest and best route will be by London, New Haven and Paris. You can book either from London or New Haven to Paris and not be detained at the custom houses until you get to Paris. From Paris you had better book to Geneva via Macon. If you only book to Macon you may have to wait a day for a conveyance, and your expenses will be very high. When you get to Paris if you have no one with you that speaks French and English ask one of the porters if he speaks English. He will show you to an old man in the waiting room who will interpret for you. He will make no charge, but will expect a trifle from you most likely. Porters and waiters in France look for money to be given them. I think you would do well to correspond with Brother Alfred Collier, a priest, who is labouring in Essex conference, who has also been appointed to this land, and if you can arrange to come with him, you will save money and have little, if any, inconvenience as he speaks both French and English. A letter addressed to him care Mr. Martin Slack (with "please forward") Station Road, Watford, Herts, will find him.

If you would have the kindness to bring a few French 'Voice of Warning' from 35 Jewin Street, London, I should be very thankful to you. If you have a trunk you can mix fifteen or twenty with your clothes without difficulty. If you bring any please ask for French 'Voice of Warning' left by Elder Lamoreaux for Elder Stenhouse. Bring those which are not bound.

I should have said from Macon to Geneva (about 120 miles) you will come by diligence (bus). You will leave Macon about six in the morning and reach Geneva about eight in the evening. You will be two nights and three days altogether traveling, all of one night and about one-half the other by railway.

When you decide what day you will sail if you will have the kindness to write to Cour de Rive, 42, Geneva, some of us will meet you at the hotel, where you will land about eight o'clock in the evening.

Your Fellow Servant,
DANIEL TYLER.

I had like to have forgotten to inform you that Elder Samuel Francis of No. 18 Boss Garden, Edwards Street,

Brighton, has also been appointed, and would no doubt be happy to accompany you. I think you had best pass as visitors. D. T."

Until the 22nd day of September following father continued to labor in and about Cambridge. On the 23rd he proceeded to London and obtained from the foreign office a passport for the continent. He thence proceeded by train to Southampton and there visited among the elders and Saints until the 27th, when he continued his journey to Portsmouth, thence to Brighton, where he called upon Elder Samuel Francis, who was preparing for his journey to Switzerland.

On the 28th day of September, 1854, Elder Francis and father proceeded to New Haven, where they purchased through tickets for Paris. When they reached the French coast opposite to Dieppe, the tide was at its ebb and the ship could not approach the pier. The passengers were landed by small boats, and as each boat load approached the shore all were surrounded by Gend'armes who marched the incomers to a large building for the examination of passports. They took the train from Dieppe about 10:00 o'clock p. m. and arrived in Paris the following morning, having traveled about eighty miles in ten hours, which, as my father remarks, "did not much recommend French railways to me." They were fortunate in making the acquaintance of a gentleman on the train who, when they reached Paris, introduced his friends to an English storekeeper, who permitted them to leave their baggage for the few hours they were in Paris while they paid a short visit to some of the places of interest in the city, among which were the Tuilleries, the Cathedral of Notre Dame, the Dead House, and the celebrated garden called the "Garden of Plants." In the afternoon about 2:00 o'clock, they took the train for Macon, where they arrived at 6:00 o'clock on the morning of the 30th. At this time there was great excitement prevailing over the strained relations existing between France and Russia, which culminated in what is known to history as the Crimean War. England also had become involved, and France had been urging Eng-

land to join forces with her. England did not act hurriedly, but had finally concluded to do so, and this word had reached France about the time my father arrived in Macon. On entering the Inn where a number of French soldiers were celebrating over England's decision, Elder Francis and father were the objects of a great deal of attention. The soldiers, immediately upon seeing them, cried out: "Englishmen! Englishmen!" (using the French word of course), and seizing father and his companion, lifted them upon their shoulders and carried them about the room with a great deal of cheering. Not being able to understand French, father could not for some little time make out what it was all about, although it was easily explained when he heard the news, which had so excited his new acquaintances.

Of the journey to Macon, my father writes:

"The face of the country we passed through appeared very barren, and the houses of the peasantry very much inferior in appearance to those of England. We passed through many towns during this long journey, but could not obtain a good view: from the little we had, however, the houses appeared to be of much more respectability than those of the country, I understand the distance from Paris to Macon is 300 miles."

After breakfasting in Macon they proceeded by diligence to Geneva, where they arrived at 8:00 o'clock in the evening, and were received by President T. B. H. Stenhouse and others of the brethren.

On October 1st, a council meeting of the elders was held (see *Millennial Star*, Vol. 16, page 705), there being present Elders Stenhouse, Daniel Tyler, George Mayer, J. F. Secrist, George D. Keaton, C. R. Savage, John Chislett, Samuel Francis and father. At this meeting Elder Francis was appointed to labor in Italy, and father assigned to labor under the direction of Elder Mayer in the Zurich conference, which at that time was the only important conference in the Swiss mission.

On October 4th, father began his journey with Elder

Mayer to Zurich. They sailed about thirty miles on Geneva Lake to the town of Lausanne. From Lausanne they went by diligence to Bern, the capital of Switzerland. They then proceeded to Baden; from Baden they took train to a station called Schlieren, and then walked to the village of Weiningen, at which place there was a small branch of the Church, and where it was decided that father should make his home for a time. The Saints numbered sixteen souls, and while they appeared to be agreeable and sociable, father was at the very great disadvantage of an absolute lack of knowledge of the language and customs of the people, which, of course, would only be relieved by an acquisition of the language by continuous, diligent effort upon his part. The following I take from his diary:

“The family with whom I am stopping show me every kindness, and I think I will be very comfortable considering my situation. How strange it seems when a person cannot make known his thoughts, neither understand people when they talk. The very sound of German is harsh, but I suppose I shall get accustomed to it after a time.”

After his arrival at Weiningen father devoted most of his time to a study of the language. Of course he could do practically nothing in the way of missionary labors until he prepared himself so that he could give expression to his thoughts. Notwithstanding he was unable to understand what was said, he attended the meetings of the Saints, in order that he might partake of the spirit which was enjoyed by those assembled. There were several members of the Church who were anxious to know something of the English language, and father undertook to assist them in return for their kindness in doing what they could to assist him to acquire the German. He was very persistent in his endeavors to learn, and embraced every opportunity to engage in conversation. Of the efforts of the lady of the house to make him understand her, he writes:

“Mother Hug is a fine, kind hearted old lady, and often speaks to me; when she sees I do not understand her she will

repeat her words, each time increasing the loudness of the sound as if to help me."

Notwithstanding his own difficulties, he concluded that he was perhaps more fortunately situated than Brother Francis, in Italy, as appears from the following letter:

"Chez F D'malan, Prassuit,
Angrohua, Tour De Lazerne,
Piedmont, Nov. 5, 1854.

Dear Brother Budge:

Though absent, not forgotten, memory often reverts to the circumstances that will I hope ever endear us to each other. Though our acquaintance has been short the circumstances connected with it will ever cause us to remember it.

I often wonder how you are getting along, and think I should like to know, but have no means of doing so at present. I hope this little scribble will be the means of effecting it. I am doing as well as I can, but only making slow progress in the language, for traveling about from place to place and having no one to teach me, I cannot get along fast. I have a very faithful little flock around me, but circumstances keep their wool shorn very close. I never saw a better nor a poorer people in my life. Compared with the English they are very dirty and in point of dress, and the works of art are two hundred years behind the times. It is all true about there being no glass in the houses here. The first week it was rather cold, but the weather changed and it is now as fine and beautiful as the summer in England. I here have a very rough home, my study is the stable, so you must not be surprised if the sentiment is not so refined. I am tolerably happy considering all things, and never intend to give way to murmuring. The devil has done his best to make me unhappy by unpleasant dreams at night, but thank God I am released from them now. I had one singular dream which I think will be fulfilled some day. I wake up in the night sometimes and find myself repeating lessons. Have no one to talk to, and it seems nice that I can write to some one. Give my kind love to Elder Mayer and write me soon and let me know how you are getting on.

With kindest love I still remain your true and affectionate brother,

SAMUEL FRANCIS."

Soon after my father's arrival at Weiningen, the people of the town, agitated by the village minister, became wrought up over the advent of the "Mormon" elder, and the excitement increased until there began to be open threats that they would put a stop to "Mormonism." Of the 25th of November, my father writes:

"About 8:00 o'clock this evening while Brother Henry Hug had gone to baptize two persons, a crowd gathered around the house, howling and swearing against us. They forced open window shutters and at length entered an outer entrance of the house where they were met by two or three of the Hug boys who endeavored to persuade them to leave. The mob would not listen, but forced their way into the house where we were, beating back the boys. We tried to prevent them. The mob being in search of Elder Mayer and myself, gave a howl of satisfaction when they perceived me, (Brother Mayer was not then in the village) and several men instantly laid hold of me, and soon dragged me to the door. The brethren seeing this, made another effort and succeeded in rescuing me when a general fight began as far as it could be maintained by seven or eight persons against the fifty who composed the mob. At this stage of the proceedings the small light which stood upon the table was extinguished, and we were left in sudden darkness. Sister Ragela Hug immediately whispered to me to follow her. I did so, and by some crowding we reached the doorway when a man got hold of me by the hair. I quickly gave him a thrust in the stomach with my elbow, which caused him to let go his hold, but he gave the alarm. It was, however, too late, we had gained the door of a back room, which we entered and then bolted the door inside. I had but time to reach and unfasten a window some ten or twelve feet from the floor and leap from it before the crowd issued from the doors both in front and back. I ran a short distance from the house, then stood and listened, but hearing no one pursuing went into the orchard, and in a few minutes drew near the house again, for I desired to know whether the mob had left the house and relieved my friends from further danger. When near enough I heard men searching for me in the out houses, so I turned back and decided to walk to Zurich where I arrived about two in the morning, my body bruised, my head uncovered, and my clothes very much torn. I went to the house of Elder Baer, late of Provi-

dence, Cache County, Utah, and was soon refreshed and given a place to sleep."

On the following day father learned that Elder Hug, when baptizing near Weiningen, had been interrupted by a portion of the crowd which had caused the trouble at the house. He was smitten in the face and taken before the authorities, first at Weiningen, and then at Zurich, and was kept in prison until the next day.

Father went from Zurich to Rapersweil, where he stopped for the night at a private hotel, his room rental amounting to three pence, English money. The house was one of those which had a license to take in lodgers, and was unusually well furnished. His journey to Rapersweil was for the purpose of paying a visit to Elder Alfred Collier (of whom mention is made heretofore) upon some Church business. From Rapersweil he returned to Zurich, and upon his arrival was notified that he was wanted before the Stadthalter, or Mayor.

The following morning, in accordance with the notification, father sought out the police office, and was admitted to the presence of the Stadthalter, who examined him at considerable length as to the object of his visit to Switzerland, and particularly as to his religious views. Father informed him through an interpreter, that he had done nothing to create any agitation; that he had been in the country but a very short time, and was unable to speak the German language, and that while he believed in the religious doctrines taught by the "Mormon" Church, he had no desire to attempt to urge any religious practice which would violate any of the laws of the country. The Stadthalter informed him that the public press was taking notice of the operations of the "Mormons" in Switzerland, and that the people were very much exercised, and advised my father to refrain from any participation with this objectionable sect. He further stated that he would send for my father in about a week and give him the necessary passport to permit him to remain in Zurich, as it was unsafe for him to attempt

to reside longer at Weiningen. With this advice father was dismissed.

About this time a letter was received from Elder J. F. Secrist, who was then in France, which conveyed the information that he too had been the subject of much attention by the political authorities, and had been deported from Switzerland, being sent in the company of special police to the city of Basel, near the boundary line between Switzerland and France.

CHAPTER VI.

SWISS MISSION—(CONTINUED).

FOR about four or five weeks after his examination by the Stadthalter, father remained in Zurich, still continuing his efforts to acquire the language, attending meetings and visiting the Saints, a branch having already been organized in that city. The excitement among the people remaining unabated, and father and Elder Mayer received notice from the police to leave the canton of Zurich within eight days. Elder Mayer appealed for protection to the American Ambassador at Bern, who abruptly refused to entertain his application. Father appealed to the British Ambassador. The correspondence follows:

"535, Badergasse, Nederdorf, Zurich.

Honorable Sir:

Dec. 17th 1854.

I write to claim your protection as I have been subjected to insult by the authorities here, and have received notice to leave the town and district of Zurich in eight days, without giving any reason for such unaccountable proceedings on their part. When I asked the reason of my being expelled the Stadthalter replied, through his interpreter, (as I do not speak German) that he was under no obligations to give me any further satisfaction than that he desired it, and that there was no treaty between Great Britain and Switzerland which rendered any further explanation necessary. If what he has said be true, I must submit to be driven from this place greatly to my inconvenience. If not, I protest against such proceedings, and place myself under your protection, having decided not to leave unless expressly counseled by you to do so. I came from England about three months ago and brought a passport from the foreign office at London. If there has been anything laid to my charge, it would have been necessary to give further explanation. Now, as there is not, I will freely state that I am willing to give you any information concerning myself which you may deem necessary.

Praying your immediate attention, I remain,
Your Humble Servant;

Wm. BUDGE.

To his Excellency, the British Ambassador, Bern."

“Bern, Dec. 18th, 1854.

Sir: Your letter of yesterday reached me this morning. I have lost no time in requesting the Federal Government to apply to the Cantonal Government of Zurich for explanation respecting the course which the police authorities of Nederdorf have, according to your statement, adopted towards you, and at all events to suspend the order given you to quit that district in eight days until after their explanation shall have been afforded. I must, however, express to you the impossibility I have in believing that your statement of the circumstances can be exactly correct, or at all events they are not sufficiently detailed. I must request you will without further delay, forward to me any proof in your power that such has been the case, and likewise that you are really what you represent yourself to be, a subject of her Britannic Majesty.

I should like also to know what is your station in life, and your occupation or business, if any. In short any particulars respecting yourself with which you think fit to furnish me. If you can furnish me your passport it will be the best possible voucher, in addition to other information which you might possess as to your character and identity, but, of course, it is possible that they may be in the hands of the police and not in your own keeping.

In the meantime, and until I obtain further information in this matter, allow me to warn you against any violence of act or language towards the authorities or others which would complicate the affair, and render its arrangement more difficult.

It will be advisable that you should submit readily to any order which you may receive from the police, for all of which if unjustifiable, they will have to answer. They assert no more than the fact that we have no treaty with Switzerland, but still we cannot allow British subjects to be treated with injustice or violence.

I am sir,

Your obedient servant,

G. V. R. GORDON.

Her British Majesty's Minister.”

“535 Badergasse, Nederdorf,
Zurich, Dec. 20, 1854.

Your favor of the 18th inst., has just come to hand, and in answer to your inquiry in relation to the cause of my threat-

ened expulsion, I will endeavor to lay my circumstances before you.

I arrived here from Cambridge about three months ago, with the intention of learning the German language, bringing with me a foreign office passport, which I enclose. My object in choosing Zurich as my place of abode arose from the fact of the existence there of a body of people possessing the same faith as myself; I therefore anticipated learning the language quicker, and enjoying at the same time the pleasure of their society. These people to whom I allude are known here and in England by the name of the Church of Jesus Christ of Latter-day Saints, or 'Mormons.' To facilitate my acquisition of the German language, I have frequently exchanged lessons in English for lessons in that tongue. In connection with this, I would mention that one evening (Nov. 25, 1854) while so engaged, in a village about six miles from Zurich, at the house of a friend, I was assaulted by a few disorderly persons, but of this I do not complain as the authorities apologized for it, requesting me not to go there again as some of the people were evil disposed towards those whom they believed to possess our faith. This advice I have strictly observed, and have not been there since. I mention the foregoing as it is the only circumstance which has transpired during my stay which could possibly serve as an excuse for the abrupt order which I received to leave the district. At the same time I repeat what I mentioned in my last, that no accusation has been laid to my charge. I cannot imagine any cause for my expulsion unless it be that my faith is obnoxious. Yet I have been assured by respectable parties here, and by the authorities themselves that they do not interfere with the belief of any man.

I am a British born subject, being born in Lanark, Scotland.

Thanking you for your prompt interference in my behalf, I have the honor to remain,

Your most humble and obedient servant,

W.M. BUDGE.

P. S.—I send you the note of expulsion thinking it may serve you, and state my readiness to furnish you with any other particulars. I have also to inform you that when I called today for my passport I was informed by the Stadthalter that I must not only leave the district, but the canton.

*To His Excellency, the British Ambassador,
Bern."*

"Bern, Jan. 11, 1855.

Sir: I have to acknowledge receipt of your letter of the 20th ultimo, and of your passport transmitted to me therein.

The information conveyed in that letter that you belong to the sect denominated 'Mormons,' and the indication it contained that you were in the habit of preaching its doctrine alike revolting and opposed to civilization and religion lead me to anticipate the results of my application to the Federal Council for explanations as to the motive of your threatened expulsion from the canton of Zurich. But having requested such an explanation at the hands of the authorities here, I thought it right to allow the matter to take its course, and I therefore waited until I should receive from the Federal Council a reply to the note I had written on the subject. This reply I only received yesterday morning, and I was fully prepared for the tenor of its contents. These are in brief to the effect that 'Mormonism' had been lately on the increase in the canton of Zurich, and its preaching and ceremonial acts have given rise to disorders in the locality on account of their immoral tendency, so that the police had deemed it necessary to refuse to the two 'Mormon' teachers permission to reside in the canton; that you are one of these teachers; that you have hitherto resided in the district without legal permission to do so, and that it is the refusal to grant you such permission (which is required by Zurich law for Swiss citizens as well as foreigners, and may be refused by the authorities to any one on just cause) of which you now complain.

It is further observed in the note of the Federal Council that the government of Zurich considering that Budge belongs to the sect of the 'Mormons,' and devotes himself to the propagation of their tenets; that among these is found polygamy, a state of things incompatible with the basis of social and family life in the above canton, and lastly that the preaching of these individuals has occasioned disorders, the council is of the opinion that the determination of the police of Zurich is fully justified.

The Federal Council itself approves of this determination on the part of the government of Zurich, and is of the opinion that there are no grounds for any longer delay being allowed previous to your being ordered to quit the canton. This decision was transmitted to Zurich by last night's post.

Coinciding as I do in the estimate formed of the per-

nicious doctrines held and disseminated by you, according to your own admission in your letter to me of the 20th of December, and considering that a Swiss citizen acting in a similar manner, would meet with precisely similar treatment, I conceive that I should not be authorized in interfering in any way as the Queen's representative here to prevent the execution of the order of the Zurich authorities that you should leave the canton immediately. If you will follow my recommendation you will comply quietly with the order you have received, and in selecting your destination if you should still remain in Switzerland you will do well to recollect that other cantons have the same laws in this respect as Zurich and that wherever you go it will be advisable for you to refrain from preaching doctrines which, whatever may be your own belief, are abominated as in the highest degree blasphemous and immoral by the whole civilized world.

I retain your passport in case you should wish to have it signed by me to render it valid for any particular route you may decide on taking, and I will transmit it to you on learning your intention.

I am, sir, your obedient servant,

G. V. R. GORDON.

*To Mr. Wm. Budge,
535 Badergasse, Nederdorf, Zurich."*

During the time that this correspondence was going on the late Elder C. R. Savage, an old friend and formerly a fellow laborer with father in England, then presiding in Lausanne, one of the French cantons of Switzerland, arrived in Zurich to visit for a short time. It was while he was in Zurich that the brief time allowed my father within which to quit the canton, expired, and Elder Savage decided to accompany him. It was really not safe for the elders anywhere in the country, as the newspapers were publishing the particulars of the expulsion. Two days after leaving Zurich, the travelers, after a journey of about twenty miles, found themselves in Baden. This was a strictly Catholic town and it would have been against the law to have made any endeavor to proselyte in that city. They were hungry and tired, and were very seriously considering their situation when unexpectedly they received a communica-

tion from Elder Hug of Weiningen, requesting them to take the evening train to that city. There was great danger in accepting this invitation, in view of the fact that Weiningen was only eight miles from Zurich, and was within the canton from which my father had been banished. Furthermore, he did not desire to subject Elder Savage to any hardships or inconveniences by adopting a course which might result in trouble. It was, however, father's firm conviction, a religious conviction to be sure, that he should not at that time forsake the small body of Saints in the Zurich canton, who, because of their recent conversion, were in need of such religious instruction as he was able to impart; and furthermore, President Tyler had written him that while he should avoid as much as possible any course which would threaten his personal safety, still he desired that my father perfect the organization in Zurich, and that he should then proceed to Geneva, the headquarters of the Swiss and Italian missions. Elder Savage and father talked over the advisability of going to Weiningen, and while they sensed the danger which a visit to that town entailed, they finally concluded, though against their better judgment, that in view of their really helpless condition because of lack of available means and of opportunity to make friends in Baden, they would accept the invitation. They made the journey by train and were met at the station by one of the Hug boys, who led them by a circuitous route to his father's house, and apparently they were unobserved. They were received by the Hug family with great joy, and to their extreme satisfaction they noticed the preparations for supper. They sat down to enjoy the hospitality of their kind friends, when suddenly the door was thrown open and in rushed several policemen who placed the visitors under arrest. The family protested against their leaving without supper, in which protest Elder Savage and father heartily joined, but it availed nothing, and the elders were ordered to follow the police. At this juncture a rather amusing incident occurred: preparatory to leaving Zurich father had collected some moneys from the Saints which were due the mission, and

this money he had with him at the time when the arrest was made. It amounted to about twenty thalers in silver pieces, each of which was somewhat smaller than the American dollar. Father, as he states, remembering that the "contents of one's pocket is usually arrested with the man," gathered the money into his hand and stepped in front of John Hug, a young member of the family, and by pushing against him drew his attention to the hand filled with the money. Young Mr. Hug very deftly drew father's hand into the pocket hole of his trousers, which particular part of his wearing apparel was of a style not now in use. In putting the hand containing the money into the pocket hole father released his hold to deposit the money in young Mr. Hug's pocket, but to his surprise it went down his leg and scattered all over the floor. All present went after the money and John immediately claimed it. The police denied his claim, and insisted that it belonged to father, but John ultimately prevailed, the proof being somewhat in his favor.

The elders were marched off well guarded to the house of a policeman, and shut in an upper room entirely unfurnished. A table was brought and placed across the doorway inside, also chairs for the jailor and his deputy and their guests. As a matter of extreme caution against the escape of their prisoners, the officers placed one of their long rifles upon the table, at which they sat for their evening meal, and then had brought in a loaf of bread and a bottle of wine, for which they manifested a very keen appetite, conversing in German as they ate. When the arrest was made at the home of Elder Hug the policemen made some inquiries of father, but concluded that they had not made themselves understood. Father could talk German a little, and could also understand some of the remarks addressed to him, but thought it best at that time to avoid any conversation with the officers, and to say what he had to say when he was taken before the authorities. However, the spectacle now of the two policemen enjoying their meal, so increased his desire for food that his resolution not to speak grew gradually weaker and he finally asked the officers in German,

if they would not be kind enough to give them some supper. The officer looked around sharply and said to his companion, "That fellow has understood all we have said," and coming over to where father sat he placed his fist close to father's face, exhibiting an intention to strike him, and as he did so he said, "I thought you could not speak German." Father told him that he sometimes spoke a little. The officer was making a further exhibition of his anger, when a woman appeared in the doorway, and looking in asked the jailer if he had given the prisoners any supper. He replied that he had not and that he did not intend to give them any. The woman, who proved to be the jailer's wife, gave her husband a short but spirited lecture, and informed him that she would see that the men had something to eat, and she immediately brought some food. She then asked her husband where the prisoners were to sleep, and he replied: "On the floor." She again remonstrated, and assuming command of the situation, ordered the deputy to accompany her to another part of the house, and together they brought in a bed which proved to be very comfortable, and very much appreciated in view of the fact that the guests of the jailer were very tired. In expressing himself concerning this incident, father states: "We had not been brought up to admire marital infelicity, but we confessed to considerable satisfaction at the turn affairs had taken."

In the early morning they were ordered to march to Zurich, eight miles distant. They were given no breakfast, which fact did not encourage a feeling of good humor, but there was some humor nevertheless, at least to onlookers, caused by the manner in which the officers showed their authority when the march to Zurich was begun. The jailer led the march with a gun on his shoulder, next came the two "Mormon" elders, and lastly the deputy, who also had taken the extreme precaution against the escape of the prisoners by providing himself with a rifle, following the example of his superior. In this order the four marched in the middle of the road, traversing the eight miles to the city of Zurich. Although father felt some anxiety as to

the course the authorities would adopt with reference to himself, in view of what had theretofore transpired, he and his companion were nevertheless much amused at the conceited and overbearing conduct of these petty officers, who seemed to feel that they had accomplished a feat of national importance in conducting these two elders from their place of imprisonment to Zurich. Immediately upon their arrival father was taken to jail. He thus describes his place of confinement:

"I was put into a small, dark, dirty, underground dungeon, the ceiling of which was almost on a level with the street. The only light admitted was through a very small narrow opening close to the ceiling, through which a view of the street was possible if there had been a chair or some other object upon which to stand. To fully describe the filthiness of the place would be almost impossible; there was a rough wooden bench, and some old ragged, dirty blankets lying on the floor beside it, which constituted all the furnishings. The walls were covered with all manner of obscene decorations, and in addition to all these obnoxious features, the cell was very damp. I leaned against the cleanest part of the wall a good many times during the day, but never sat down for a period of twelve hours. This particular cell was used for the temporary confinement of male prisoners, and quite a number of them were turned in and taken out during the little time I was there. They were the roughest class of men, but notwithstanding this fact I felt sorry for some of them, to see how they were handled. I untwisted chain hand-cuffs on one man whose wrists were cut and bleeding, which eased him considerably. On the whole, the confinement in this place was by far the worst and most disagreeable incident of my mission labors."

About eight o'clock in the evening father was taken up stairs and into the presence of the Stadthalter, with whom he held quite an extended conversation. He complained bitterly about his place of confinement and the Stadthalter apologized, saying that he would better his condition in that respect. This official was a man of much culture, and apparently desired to be fair and honorable. He told father that he personally was opposed to interfering with any one on account of his religion,

but that the ministers of the churches were very urgent, and had excited the people, and that the officials were obliged to take some cognizance of what the "Mormon" elders were doing. After a conversation of more than an hour, father was taken by a policeman to another prison in the upper part of the city, and was placed in a suite of rooms on the second floor of the building, which were then occupied by three young men, who, judging by their experience and talk, were of a better class than prisoners usually are. As soon as the jailer had retired father was surrounded by his new acquaintances who inquired the reason for his imprisonment. When they were told that it was for preaching, they were rather skeptical; however, after some explanations they were satisfied upon this point, and became interested in ascertaining what could be the religious doctrine which the political authorities considered to be objectionable. This father took pains to explain to them at some length. They were good listeners, and were very pleased to have an opportunity to vary the monotony of their prison life by this form of entertainment. There were two beds in one room and one in the other, and the three men occupied the room with the two beds, and gave father the other room to himself. The rooms and beds were very clean, kept so by the prisoners under the strict inspection of the jailer's wife. The following is a quotation from father's own statement as to his experience in his new quarters:

"The first morning, my friends noticed that I had not graduated in bed-making, and one of them very kindly offered to make my bed for me so that it would pass muster when the jailer's wife came to inspect it. I was very grateful for his consideration. He did not find it necessary to urge me to grant his request, and I humbly took my first lesson in bed-making, a la Swiss. What was still better, my friends held a caucus and volunteered to do all my share of the housekeeping, and to this also I was entirely submissive, as it was offered and done in so good a spirit during the entire time I remained with them. I can truthfully say that I was very thankful to my Heavenly Father for this imprisonment. I was worn out, liv-

ing for months past a life of uncertainty, trying to do some good, and to meet the requirements which were made of me; never sure of a day's peace, seldom with sufficient food; but in this prison I had a good clean room and bed, and kind and pleasant associates. This makes the thirteenth time I have received notice to appear, or have been arrested to appear before the civil authorities within three months. I must, however, stay in this neighborhood a little longer if I possibly can, notwithstanding this interference with my liberty, for I must advise with the native brethren and ordain some of them officers in the priesthood, in view of the fact that they must soon be left without the help and assistance which Elder Mayer and myself have been pleased to give them.

We spent each day talking upon religious questions, playing checkers and other harmless games. Our meals took very little time, as only about half as much to eat as was really necessary to satisfy a reasonable appetite was allowed us. Our fare consisted largely of sauer kraut, which had always been repugnant to me, but which, under the circumstances, I eventually concluded was an excellent article of food. At the end of the fourth day the jailer looked in and said, 'Mr. Budge, you are free to go.' There were no explanations as to why I was put in, or why I was let out, and I did not think it necessary to ask any questions. I was rested, and notwithstanding the very scanty supply of eatables which had been furnished, I really felt much refreshed."

The Saints were very pleased to see father liberated. They had not been able to find out where the officers had taken him. Upon inquiry he learned that Elder Savage had been released a day earlier than himself, and had left for his field of labor. Elder Savage had been confined among a large number of the lowest class of humanity, and had concluded that he had visited long enough in that part of Switzerland.

Father was again notified to leave the canton of Zurich within a few hours or he would be again arrested. The leniency which was manifested after his last conversation with the Stadthalter was probably due to the friendly feeling of this officer which had been cultivated immediately after my father was taken from the underground cell. The Stadthalter desired

to know to what town or city father was going from Zurich on his way out of the canton. This information was necessary so that the name of the town might be endorsed on the passport. The civil authorities manifested a great interest in foreign visitors, and they desired to take personal care of them if necessary, and to always be informed of their whereabouts. Father requested that the passport be endorsed "Schaffhausen." The following morning he proceeded to Schaffhausen where he remained for a few days and thence journeyed to Weinfelden. Here he preached to numerous inquirers, many of whom visited him at his lodging place. His teaching aroused some curiosity and he was summoned before the Stadthalter of this place, who advised him to leave the town, and who endorsed his passport for St. Gallen, on the shore of Lake Constance. Instead of going to St. Gallen, however, father concluded to risk another visit to Zurich and finish his work there and then immediately leave the country. It rained almost continually all day and the roads were so bad that walking was very laborious, but this did not trouble him so much as the anxiety he experienced that he might meet some officer who would desire to inspect his passport. To use father's expression: "There might be some trouble about explaining why I was traveling in one direction when my passport was signed for a town in another."

He had a genuine desire to leave the country, and did not wish to be hindered in his last attempt to carry out the instructions of President Tyler. Towards evening of the first day of his travel father reached the village of Egg. He was hungry, weary, and wet, and walked straight to the hotel, secured a room and ordered supper. While drying his clothes he noticed one of the men paying a little more attention to him than was quite agreeable, but this individual soon left the hotel, which was quite a relief, but as father was seated at supper he looked up and beheld the man who, a short time before, had left the room, sitting directly opposite reading a newspaper. This man sometimes looked over his paper, but nothing was said. At last the stranger laid his paper down and said in German, "You

are a stranger in this country, I suppose." To which father replied in English, "I am an Englishman." From the nature of this answer the stranger evidently concluded that father could not speak German, and he therefore repeated his question in English. Father started and stood up, as did also the stranger, and they shook hands, while father told him that he had not heard his native tongue spoken so well for a long time. As they again took their seats the new acquaintance opened his coat to show father the sign of his official position and requested the privilege of inspecting his passport. Father states:

"My heart sank within me. However, as I handed him the document I kept talking, asking him where he learned English, and how he had obtained so correct a pronunciation, and telling him that he must have travelled a great deal in English speaking countries, which I thought very possible. He was interested and pleased with my opinion of his ability, saying that he had had an engagement with an English family, opened the passport, looked it all over while he answered some of my questions, folded it up and handed it back with the words 'Very good.' That paper was soon in my pocket, as seeing it might possibly incline him to another inspection of it. We had a very pleasant conversation, and I told him how I might be found in England if he should happen to go there, and I am sure in that event I would have done my very best to serve him."

The following morning the return journey to Zurich was resumed. Good progress was made notwithstanding the muddy roads, and the neighborhood of the city was reached rather early. Father loitered about until it was getting dark, and then walked straight through the city past the prison where he had been confined in the underground cell, thence over the bridge and along the lake shore to the house of one of the Saints by the name of Elleker. The whole family were exceedingly pleased to have him come to their house. They knew of his many troubles, but had heard nothing of him for some time. He had gotten into the house unobserved and these good people gladly undertook to care for him. However, as their home was

situated very near to several neighbors who were bitterly opposed to the Saints, it would require great care to insure safety. After resting a day or two father sent for Brother Baer, then president of the Zurich branch, and arranged with him to send several prominent brethren, one or two at a time, irregularly, that father might talk with them, about their obligations to the Church, and their duties to the Priesthood and the Saints. There were also some ordinations necessary, which were in time duly performed. During his entire stay at Elleker's the house was closely watched by the neighbors. They seemed to suspect that some one was there, and they sometimes called unannounced with the real but undisclosed purpose of satisfying their curiosity. On one occasion there was a rap at the door and father, in order to screen himself from discovery, was obliged to climb up on the top of the home-built oven then common in Swiss habitations. He found that this place of retreat was covered with chicory which had been placed there to dry, and which was almost as hard as rocks, and in order to conceal himself it was necessary for him to lie upon this chicory during the entire visit of one of the curious lady friends of the family. After engaging in some every-day conversation, and apparently having satisfied herself that her suspicions were not well grounded, she departed, much to the relief of father, who climbed down from the fireplace with many chicory indentations upon his anatomy.

His work having been accomplished so that the Church organization in Zurich might have some stability by being placed in a systematized working order, father was now prepared to leave the canton of Zurich, and to proceed to Geneva as theretofore advised by President Tyler. During his stay at Brother Elleker's, which was for about three weeks, the entire family had been very kind and he gave it his blessing, and warmly thanked them all for their hospitality, and he, in turn, received from them their very kindest expressions of regard, and also of sincere regret that the time had come for him to leave them. Some of the Saints under cover of night con-

ducted him to the railway station, and he proceeded by rail to Geneva.

The following is a copy of the certificate given by President Tyler to father while at Geneva:

"To Whom It May Concern:

This is to certify that the bearer, Elder William Budge, is a wise and faithful servant of God. He has labored in the Swiss Mission seven months, during which time he has suffered imprisonment and continual persecution from the authorities, and the rabble on account of which he is obliged to leave the mission for the present. Amid all he has pursued a wise and judicious course, and has our entire approbation and confidence.

We therefore recommend him to all among whom his lot shall be cast, knowing that he needs only be known to be appreciated.

Geneva, 20th April, 1855.

DANIEL TYLER,

President of the Swiss and Italian Mission."

I may here suggest that some may feel inclined to criticize father for his disregard of the orders of the municipal authorities expelling him from the canton of Zurich; but in mitigation I offer the suggestion that his conduct must be viewed with some liberality and not in a merely technical way. The officers of the government repeatedly told him that there was no law in Switzerland forbidding the teaching of religion and the Stadthalter of Zurich declared that personally he was opposed to my father's expulsion, but he justified the expulsion orders, not on the ground of the government's opposition to "Mormonism," but on the ground that they were necessary to preserve the peace, the leaders of other denominations having greatly agitated the people. Now the order of expulsion accomplished a cessation of proselyting which had caused the excitement, and the return to Zurich was not in a spirit of defiance nor with the intention of seeking new converts, but only for the purpose of perfecting, among those already converted, a branch organization which would the better enable them to receive the

benefits of the teaching which they had accepted, and when this had been accomplished, father immediately took his departure. Was it a grievous offense for him to perform the duty enjoined upon him, if he could accomplish it without disturbing the people, even in face of the order, which rested not upon any law forbidding the teaching of religion, but only upon the commendable policy of preventing public disturbance? The order was merely the means to an end, and the end was in no wise defeated by the work which father did upon his return to Zurich.

CHAPTER VII.

MISSION TO SAXONY.

FROM Geneva father returned to England and was immediately assigned to labor as an assistant to Elder C. R. Dana, pastor of the Bedfordshire district, which comprised the Bedfordshire, Cambridge, and Norwich conferences. His labors in this capacity were very agreeable, for he had numerous acquaintances and friends by reason of having labored in this district prior to going to Switzerland, and besides the conditions were quite favorable for the prosecution of missionary work. It transpired, however, that he was not to remain long in England. President Richards had received a communication from a gentleman living in the city of Dresden, Germany, regarding the faith of the "Mormon" people, in which the writer expressed a desire to acquire additional information. He had first written to Elder Van Cott, president of the Scandinavian mission at Copenhagen, who referred him to President Tyler at Geneva. He then wrote to Elder Tyler and stated that he had read some magazine articles about the "Mormons," and that his interest was aroused to such an extent that he wished to be further informed. For fear that the inquiry was a trap of the German authorities, set to obtain information to be used against the elders of the Church, President Tyler returned the letter unopened. The writer, who was none other than Dr. Karl G. Maeser, late of Provo, Utah, unable to understand such a proceeding, sent his letter to President Van Cott and requested an explanation, and President Van Cott forwarded the letter with his endorsement to President Tyler, who immediately commenced a correspondence with the writer. This means of discussing the principles of religion did not, however, entirely satisfy the inquirer, and he made request that an elder be sent to him, that he might receive thorough and complete explanations in answer to his inquiries. Shortly after this request was

made President Richards directed father to report at Liverpool, and upon his arrival there he was consulted as to the advisability of paying a visit to Professor Maeser in the hope of converting him to the truth of "Mormonism." The laws of Saxony were very rigid. The political authorities had always kept watch of the operations of strangers, and the surveillance at that time was even more strict in consequence of the disturbed social and political conditions throughout Europe. As one means of avoiding any disturbance or excitement among the people, religious as well as political agitation was forbidden, and the teacher of any religion other than that already established by law, was regarded as a political offender; it will, therefore, be understood that the visit to Saxony would be attended with great risk. President Richards sensed this situation very clearly and did not make a direct request of father to go to Dresden, but it was apparent from the general tenor of his remarks that he would be very pleased to comply with Professor Maeser's request, as the letters which had been received clearly indicated that the writer was a sincere seeker after truth. The matter of undertaking the mission was really left to father's own judgment as well as the time and manner of his going, and after due consideration he concluded that it was really his duty to go, and he, therefore, made immediate preparations accordingly:

On the 20th day of September, 1855, father took passage in the steerage of a steamship going to Hamburg. They set sail in the afternoon, at which time a storm was gathering, which increased in violence as they proceeded to sea until it seemed as if the ship could no longer continue to withstand it. All passengers were ordered below, and the sea ran so high that everything movable was washed from the main deck. By degrees a heavy fog settled down upon the sea, and to prevent a possible collision the fog horn was called into use, which greatly aggravated the already uncomfortable condition of the passengers. By daylight, however, the fog had lifted, and the good ship was entering the port of Hull, from which she had

the day before departed, the officers having decided to return owing to the severity of the storm. Every one of the passengers left the ship except father, many of them complaining bitterly of their seafaring experience. Father was informed that the ship would sail again as soon as the necessary repairs were made, and so he concluded to remain on board. He had only taken a steerage passage, which was at that time very uncomfortable as, according to the custom in those days, one was obliged to supply his own food. The captain upon learning that father intended to stay with the ship, said: "You are a steerage passenger, but you may go to the cabin and choose the best berth you can find, and you will have all the privileges of a first class passenger." This was very comforting. The ship had few passengers when it left on its second voyage, and reached Hamburg in due time, without any further trouble whatsoever.

Father immediately proceeded to Dresden, where he arrived on September 28th. He called upon Professor Maeser, at one of the government schools, of which he was the superintendent, and was very warmly greeted, and the professor was very pleased to know that father could speak German sufficiently to converse with him as he did not speak English. They quickly decided upon a meeting place and later made arrangements for the future. Father then went to police headquarters to obtain a permit to remain for a time in the city, and to deposit his passport. He explained to the officials that as he could speak the German language but imperfectly, he desired to take further instruction in it, and that if there was no objection he would very much like to occupy a room at the home of Professor Maeser who had offered to assist him; that in view of the fact that the professor's time was so much occupied with school duties, it would be more convenient for him if father could lodge at his house so that he could readily be found at such hours as the professor found himself at leisure. The officials granted the request and recommended Professor Maeser as a qualified teacher.

In view of the fact that the movements of strangers were very carefully noted by the government officials, it was necessary that father exercise great care in the performance of his mission. However, he had an exceptional opportunity in view of being permitted to reside within the very gates of the person whom he had come to teach. The professor was intensely anxious to learn all he could about "Mormonism" and made use of every available opportunity morning, noon, and night, to present inquiries and receive such explanations as he desired, and during the evenings it was usual for the professor's wife and sister-in-law to join them and listen to their conversation. The professor's brother-in-law, Edward Schoenfeld, and his wife also became interested, and father made marked progress in presenting the gospel. To avert any suspicion on the part of the political authorities by keeping himself within the view of the police, father, during the day time, was in the habit of showing himself on the streets, attending musical entertainments and frequenting refreshment establishments, where policemen were commonly found. These places of refreshment which were commonly known as "beer halls" and which were frequented by the public generally, were quite numerous throughout the city. They were also the places where informal social gatherings were held.—the police regulations forbidding more than a very limited number of persons from congregating in any private house. These beer halls were conducted in a most orderly manner, and according to father's distinct recollection he did not at any time see any person under the influence of liquor. If strangers in the city were not quite regularly found at these public places the police very promptly took it upon themselves to ascertain where such persons kept themselves, and what they were doing; so that while father had no desire to frequent such places he deemed it advisable to do so to avoid any particular inquiry being made by the police as to just what he was doing in Dresden. A policeman had in fact suggested, within a very short time after father's arrival, that he had not seen Mr. Schoenfeld and Professor Maeser at these

public gatherings as often as usual (these gentlemen having devoted their spare moments to listening to the teachings of their friend), which remark more clearly impressed upon father the necessity of keeping himself still more in view of the police, and both he and his friends thereafter were quite regularly found in one of these public places. That was the first and only time father ever counseled the visiting of beer halls.

After being in Dresden about two weeks others of the professor's friends had become quite interested in the new doctrine, and several expressed their desire for baptism. A place in the River Elbe for the performance of this ordinance was sought out and selected, but within a day or two thereafter father received word from President F. D. Richards to the effect that he with Elder Wm. H. Kimball would soon visit Dresden on their way to Italy, and it was decided to defer the baptisms until the arrival of President Richards and invite him to officiate if he should be pleased to do so. Accordingly on the 14th day of October, 1855, President Richards, assisted by father, who acted as interpreter during the ceremony, baptized Professor Maeser, Edward Schoenfeld, and Edward Martin.

Regarding the conversion of Professor Maeser there have been numerous statements published even in some historical works, considered quite authentic, which have not been quite correct in detailing the circumstances connected with his coming into the Church. It has even been said and written by some that it was through the teachings of President Richards that Professor Maeser became converted. Others have claimed that Elder Daniel Tyler was instrumental in his conversion. The matter is not in one sense of particular importance, but it is highly proper in view of Professor Maeser's prominence, and because of the name he made for himself as one of the great men of this dispensation, that those who are interested in acquiring exact information upon this point should have a truly authentic statement. We have this from Professor Maeser himself as given in an article written for the *Improvement Era* of November, 1899. In this article Professor Maeser states

that he had some correspondence with Elder Tyler from whom he received some pamphlets and books, but he adds: "Having some conceited notions in those days about illiteracy, and no faith in the Bible or religious doctrines, correspondence or publications had no other effect upon me than to convince me that 'Mormonism' was a much bigger thing than I anticipated; I, therefore, expressed a desire for having an elder sent to me."

With reference to what thereafter transpired, we again quote from the article referred to:

"A few weeks after that request had been made, Elder William Budge, now president of the Bear Lake Stake, arrived at my house. It was providential that such a man was the first 'Mormon' I ever beheld, for although scarcely able to make himself understood in German, he, by his winning and yet dignified personality, created an impression upon me and my family which was the keynote to an indispensable influence which hallowed the principles he advocated. During this time my brother-in-law, Brother Edward Schoenfeld and wife, and another teacher in one of the public schools in Dresden, had become interested in the teachings of the 'Mormon' elder, and when Elder F. D. Richards, then president of the European Mission, and Elder William Kimball arrived in Dresden, a few interviews at which Elder Budge acted as interpreter led to the baptism of eight souls in the River Elbe, the first baptisms after the order of the Church of Jesus Christ of Latter-day Saints in that country."

It will be seen from the foregoing that Elder Tyler and President Richards both had to do with Professor Maeser's conversion in a limited way, but it is quite apparent that his preparation for baptism came about mainly through the efforts of father in his continuous two weeks' teaching.

On the 19th of October, 1855, father baptized five more candidates at the same place in the River Elbe, where Professor Maeser, Edward Schoenfeld, and Edward Martin had been baptized a few nights previous. Two days later the Dresden branch was organized, Elder Maeser being appointed president, and on that same day father was ordained to the office of a

Seventy by Apostle Franklin D. Richards, and subsequently became a member of the third quorum. It is a pleasure to record that while at Dr. Maeser's, father received from his faithful friends, the Saints of the Zurich branch, about \$25.00 contributed from their very limited means unsolicited and without father's knowledge.

Before his departure from Dresden President Richards cautioned father to avoid the danger of arrest, and if there arose the appearance of trouble, to leave for the nearest place of safety, as trouble for father would mean trouble for his friends also. As an example of the methods pursued by the government at that time, which as before stated were attributable to the unsettled condition which prevailed throughout Europe, father recounted to me an incident that occurred shortly prior to the visit of President Richards: A gentleman had taken lodgings in a house near that of Professor Maeser, and had been there but a short time when without any warning whatsoever he was arrested, the furniture in his room ransacked for evidence of what the police supposed the man might be guilty, and this stranger, together with all his belongings was hurried into a conveyance and driven off. The police were very vigilant in looking after those whom they supposed to be political agents, and any man was subject to arrest on suspicion and imprisoned until the authorities were satisfied that he was not an undesirable resident; and it might be added that a trial upon any charge was at such time as might suit the convenience or whim of the authorities.

Shortly after the occurrence just referred to a neighbor reported that some one had made inquiries about father's habits and this report reminded father that a day or two previous he had noticed a man following him, as he thought, along several of the streets, until he entered one of the music halls. These occurrences together, suggested that the authorities were suspicious, and father states: "I considered it was about time for me to look to my health by taking a change of air." Professor Maeser reluctantly admitted the wisdom of father's leaving

Dresden, and preparations were made for his departure. He applied to the police headquarters for his passport, and immediately proceeded by train to Cologne, and thence to Geneva, where he was heartily welcomed by President Tyler, Counselor John L. Smith, and Elder John Chislett, secretary of the mission, who during his stay issued to him the following certificate:

"To Whom It May Concern:

This is to certify that Elder William Budge has labored in Dresden under the presidency of the Swiss and Italian missions, and that he has acted wisely, prudently, faithfully and to our entire satisfaction in establishing the gospel in that city, and we hereby recommend him as a faithful servant of God, and we exhort all among whom his lot may be cast to receive him, give heed to his counsels and instructions and minister to his wants, and they will receive the blessings of God and be led in the way of eternal life.

Given under our hands at Geneva, this 27th day of November, 1855.

DANIEL TYLER,

President of the Swiss and Italian Missions.

JOHN L. SMITH, Counselor.

JOHN CHISLETT, Secretary."

Before going to Saxony it was understood, as heretofore stated, that the laws of that country were opposed to the introduction of any religion other than those already established, but these restrictions were considered to be in furtherance of the policy of the government to prevent the incoming of political agitators, and other lawless characters who theretofore had created much trouble, and father being extremely anxious to afford the information desired by Doctor Maeser, and thinking he would be able (if called to account) to clear himself of all political connection and simply be ordered out of the country, undertook the mission. Whether under the circumstances he was justified in so doing my readers must judge for themselves, but it may be said that while disregard of the civil law cannot in principle be countenanced, it is nevertheless true that the motive of a person who offends should always be taken into

consideration in determining the moral quality of his act. Father's mission was to promote truth; to assist another to an understanding of God's word, and not to insolently defy political authority. Judged by the great work Dr. Maeser performed in Utah, which may be said to be a result of his conversion, the act of teaching him, if technically wrong was nevertheless productive of untold benefit.

Just previous to father's arrival at Geneva President Tyler had been released to return home, but he was so ill that he was unable to travel. Father had received instructions to report at Liverpool, but Elder Tyler was anxious to have him remain and accompany him to England as soon as he should be sufficiently recovered. This kept father in Geneva for about two weeks. They then proceeded by stage to Lyons, France, traveling by night. During the journey President Tyler had a very bad fainting spell and he was so overcome and helpless for a considerable time that it was doubtful if he would survive. Fortunately they were alone in the stage, and father had room to afford some support to his sick companion, for whom he most earnestly prayed. In the morning President Tyler seemed better, and thereafter steadily improved until they reached England.

It is appropriate here to say what I have often heard father express, that he deeply regretted leaving Professor Maeser and the few other members of the Church at the time he departed from Dresden, but in the course of events he was to renew his friendship with both the Maeser and Schoenfeld families in the new world—in Zion, the gathering place of the Saints, and at frequent intervals for many years thereafter, to enjoy their society.

On January 12th, 1856, soon after his return to England, father was appointed to labor as traveling elder in the London conference, but having special charge of several branches. On the 10th day of July following he was appointed president of the London conference, succeeding Elder James D. Ross. With this position was entailed a sub-agency of the Church immi-

tion business with headquarters at Liverpool, although a great portion of the work in this connection was done in London. He was next appointed pastor of the Birmingham district, consisting of four conferences, and Second Counselor (Elder James D. Ross being the first) to President Asa Calkins of the European Mission, Elder Charles W. Penrose succeeding him in the presidency of the London conference. The presidency of the European Mission was created at the time the elders from America were called home by the Church authorities when the trouble occurred with the general government which resulted in the sending of Johnston's army to Utah, and considerable is to be found in the *Millennial Star*, published at that time, concerning the labors of those who then presided over the Saints in Europe.

While still in the London conference, father received a visit from Professor Maeser, whom he met at Hull. Instructions had been given that father should accompany him to Glasgow, where they found President F. D. Richards, Elder Wheelock, and a number of the brethren who were awaiting their arrival, and who had also come to attend the conference to be held the following Sunday. Owing to President Richards being present and the interest aroused by the coming of Professor Maeser, Saints from all the surrounding country were present at the meeting, filling the Mechanic's Hall, Calton, to overflowing. Professor Maeser delivered a sermon in German which was interpreted by father as were also his sermons thereafter delivered in Edinburgh, Birmingham, London, and several other places.

Some months after this series of meetings, Elders Maeser and Schoenfeld and their families left their native city of Dresden, and for a time took up their abode in London, and those two brethren were appointed to labor in the London conference, especially among the Germans. They performed their duties faithfully and well, at all times manifesting a sound conversion.

While laboring in the London conference Elder Charles W. Penrose introduced my father to Miss Julia Stratford, a

resident of Maldon, Essex, and a daughter of George and Eliza Stratford, and after a comparatively short acquaintance they decided to be married. Before taking this important step, however, my father sought the advice of Apostle Orson Pratt, who had theretofore at London suggested the advisability of such a course, and who was at that time in Liverpool. The following letter was received :

“42 Islington, Liverpool,
November 14th, 1856.

Dear Brother Budge:

In a private letter to me Elder Ross inquires if you would still have my blessing in getting married. I most cordially answer, you have, and feel to add that the Lord will bless you in so doing, inasmuch as you are faithful in all things.

I send an order on you for Sister Stratford for the deposit of two pounds which she has in the office.

Your Brother in the Gospel of Peace,

ORSON PRATT.”

The marriage occurred on November 24, 1856, and from that eventful day for almost fifty-six years my father and mother stood together through all the experiences of life. When the way seemed dark and the earth overcast with clouds of trouble and adversity, and when God’s sunshine of happiness gladdened their hearts and blessed them for their faith. Together they passed through the many changing scenes, gathering assurance each day from the wise providences of God and rejoicing together in the love and peace which His Gospel brought to them and to those whom they loved. But as the time of parting must come to all life companions, so it came to them. It is with deepest sorrow that I record the passing away of my dear mother which occurred September 27, 1912, at my home in Pocatello, Idaho, while she was on a visit arranged with the object of benefitting her health. She had for more than two years been a patient sufferer from many ailments which so often come to those of advanced years, and within a few days after her arrival at Pocatello it was noticeable that

her condition was unusually grave. On the evening of September 24th she retired as usual, but the following morning it was apparent that she was in the closing hours of her earthly career. Father, and my three sisters and myself who are her only surviving children, and other members of the family, including Aunt Ann, my brother Dr. David C. Budge of Logan, Utah, and my brother-in-law Dr. H. Smith Woolley of Pocatello, were continuously at her bedside comforting her and ministering to her needs until the evening of the 27th when she peacefully slept away. How keenly we all sense the great loss we suffered, but the feeling of loneliness falls with especial severity upon father, and upon my sister Annie who for so many years was her constant companion, ministering to her every want, and whose devotion was of that unselfish quality which long ago won for her uncountable friends and has so endeared her to the entire family. I cannot say what mother was to us. I can only think of her gentleness, devotion and tender affection, the sacred memories of which are as "a lamp unto my feet, and a light unto my path." She had many sorrows and trials, having buried eight of her twelve children which, in addition to experiencing the hardships and privations of early pioneer life, was enough to discourage any woman unless sustained by the faith and courage which my mother so abundantly possessed. Her life is an example of self-sacrifice and of solicitude for the welfare of others whose lives touched hers. May the memory of her love remain our inspiration to live our lives more worthily.

CHAPTER VIII.

EMIGRATION TO UTAH.

AFTER having labored in the mission field continuously for more than nine years, during the last two and one-half years of which he filled the position of Second Counselor to President Calkins, father was released from his duties, that he might emigrate to Utah, the gathering place of the Saints, and on the 10th day of May, 1860, he and my mother with their baby boy, my mother's sister Eliza and her companion Eliza Pritchard, also my father's brother Thomas and his three children, all embarked on the good old sailing ship "William Tapscot" for New York. The vessel was an old three-decker, and was heavily loaded, there being over six hundred passengers (nearly all of whom were members of the Church), most of them being very indifferently accommodated even as accommodations were at that time. Elder Calkins who had also been released from his missionary labors, had charge of the company, but his health was poor from the time he went aboard and his indisposition prevented him from appearing very often among the people. Having appointed my father his assistant, Elder Calkins requested him to give the people what help he could, and this duty required considerable labor. The voyage lasted six weeks, so it is quite apparent how slow ocean voyages were in those days as compared with the present. Before reaching New York it was discovered that some of the company had smallpox, and the precaution was taken to keep those afflicted by themselves, to prevent as much as possible the spreading of the disease. On arrival at New York the officials insisted upon vaccination of the entire company, and sent those who were sick to medical headquarters, and within a very short time allowed the other members of the company to land. On the arrival of the ship in New York harbor father received a communication from Apostle George Q. Cannon, who had charge

of the Church immigration during the year 1860, giving him authority and instructions to take full charge of the entire company and conduct the Saints to Florence, Nebraska, where they were to be outfitted for their journey across the plains, and it was at Florence that those who had been detained at New York on account of having contracted smallpox overtook the company. From New York the company proceeded up the river to Albany; thence by train to St. Joseph; thence by boat to Florence, where they arrived July 4, 1860, and there found a considerable number of Saints also preparing to journey to Utah, and who had been detained on account of their inability to obtain cattle, but who within a day or two thereafter took their departure for the West.

Within a few days a meeting of the new arrivals was called to organize and receive instructions for the journey, as was the usual custom, it being quite necessary that some one experienced in this mode of travel be given supervision of the company to avoid as much as possible any accidents and also threatened trouble with the Indians, and to maintain the necessary order and discipline so essential in travel across the plains. Before leaving Europe father had very often contemplated the pleasure he would feel when honorably released from his arduous missionary labors and public responsibilities. His service to the Church had covered a long period, during which time he had been going from place to place, and country to country, and while the labor was enjoyable and willingly performed, he nevertheless felt that with his release would come a feeling of great relief, and he had determined that upon his arrival in Utah he would proceed to make a home for himself and family, and enjoy peace and such comforts as he was able to obtain. His expectations of freedom from responsibility had been somewhat interfered with when he was required to assume charge of the Saints on board ship, and also when he had been instructed by Apostle Cannon to conduct the Saints from New York to Florence, though he had accepted these appointments cheerfully and with the same spirit which has always character-

ized his conduct as a member and elder of the Church, but now that he had reached Florence he was sure that by reason of the fact that he was entirely new to the western country, and had no knowledge of western life or of travel across the great plains, he would certainly be exempt from responsibility connected with the journey from Florence to Utah. However, his hopes were not to be realized. His inexperience with any labor or management necessarily connected with the prospective journey, together with his disposition to sustain any arrangements which might be effected by those who had been assisting the various companies of Saints in outfitting at Florence, made father rather indifferent as to what was done, and he, therefore, did not manifest any particular interest in the meeting referred to, and was in fact late in attendance; but he had scarcely joined the assemblage when President Cannon called him to the stand, and after some very suitable instructions as to the contemplated journey, placed father's name before the meeting as the captain of the company, and he was unanimously sustained. The people with whom father had become so intimately acquainted had always shown him the utmost respect and consideration in all matters concerning which he had dealt with them, and it was because of father's acquaintance with them, and their disposition to accept his advice, as evidenced throughout the journey from England, that his selection as captain was deemed advisable. However, he was not left to himself in discharging the duties of this new calling, but was given to assist him a man who had experienced life on the plains, and who was an old frontiersman possessing a great fund of information concerning western life and travel. This man was Nephi Johnson, and suffice it to say he was true to his trust during the entire journey,—a good and faithful assistant and adviser. The train consisted of seventy-two wagons, all drawn by oxen, with two or three exceptions where horses were used. There were also a number of loose horses, cows and young cattle. The journey occupied three months, the company arriving at Salt Lake on the 5th day of October, 1860. There were a great many inter-

esting sights and circumstances during the journey across the plains, a few of which I will relate, as of special interest, although the usual incidents of the journey were largely the same as those which are portrayed in the many writings concerning the travels of the early pioneers, which should be examined for detailed information upon the subject.

When opposite Fort Laramie, Wyoming, Johnson who was well acquainted with that section of the country, suggested that father accompany him on a visit to the Fort and Post Office. They forded the Platte River and upon reaching their destination found a few very primitive looking houses. In the Post Office, which was kept in the store, they found about a dozen or more soldiers loitering about and engaged in friendly conversation. They belonged to a larger company which was returning east from Camp Floyd, Utah. One of the soldiers noticed that Johnson's pistol had the government brand upon it, and supposing Johnson to be one of the "Mormon" scouts who had been engaged with others in the interests of the "Mormon" people at the time of the invasion of Johnston's army, and having a not too friendly feeling for him, he advanced and said: "Friend, that pistol belongs to the Government." To which Johnson turned around and replied, "I think not." The soldier however persisted by saying, "The letters 'U. S.' appear plainly on it," and at this juncture the other soldiers stepped forward to see and hear. Johnson, tall and sinewy, and having the appearance of the hardy, stern frontiersman, stood upright, pulled the pistol from its scabbard, held it out and said with determination, "That pistol may have belonged to the United States. It belongs to me now; is there a man here who wants to take it?" and after a pause he added, "I thought not," and turning to father said, "Captain, let's go." To use father's words: "I thought that a wise suggestion, for it was evident that trouble was not at all unlikely, although as Johnson made his last address, there was a pressure backward by the audience of soldiers." The two visitors moved out of the store in a calm, unhurried manner, mounted their horses, trotted leisurely for

a short distance, and then increased their speed until they crossed the river, and found the train ready to start on the afternoon drive. It may be considered that Johnson's defiance was somewhat inconsiderate, but his action seemed to be necessary by reason of the presumptuous manner in which he had been approached.

Another incident which occasioned some little excitement occurred on the morning of the day when the company expected to cross Green River. The herdsman (the man who had the care of the oxen) came to camp early and reported a number of deer grazing among the cattle which were only a short distance from camp. Father concluded to try and get some deer meat and desired Johnson who, by the way very much enjoyed hunting, to accompany him, but unfortunately Johnson was quite ill and unable to leave camp. However, father was quite anxious to try his hand as a hunter, and concluded to go alone. He did not intend to go far from camp as he fully expected that he would find the deer with the cattle at the place described to him by the herdsman. After riding a short distance he met the cattle coming to camp, and seeing no deer thought he might proceed a little farther with safety. He had not ridden long when he saw the deer, but they had seen him first and trotted over some rising ground. Father rode fast thinking the animals might be just on the other side, and when he reached the high ground he dismounted and crawled to the summit, rifle in hand. In looking over he found to his great surprise that the deer, though not very far off, were still not within range, and upon seeing him immediately fled. He was tempted to follow them still further, as the rolling country seemed to offer a good chance to come suddenly upon the quarry. His pride was touched a little as he continued to follow the game, and suffer several times in succession the same disappointment as when he had first dismounted. He got only one shot, at a fair distance, and, of course, missed. He now began to endeavor to determine his whereabouts with reference to the camp, and it was but a few moments until he realized that he was lost. The

little horse was a good one, and as father expresses it, "manifested good judgment in many ways, as the result of a sound Indian education." Father became exceedingly worried, for the more he considered his situation the more helpless he felt. He had no idea as to which direction he should take. He had made so many turns in following the deer that he could not retrace his steps, and while perhaps a frontiersman might have experienced little difficulty, it must be borne in mind that the extent of father's information about the west, was what he had learned since he left Florence. He recalled that at a mail station which had lately been passed, a man belonging to a train a short time before, had gone out hunting and did not return, and could not be found. It was supposed he had been eaten by wolves, which were very plentiful in that neighborhood. This recollection was not altogether a pleasant one and father felt that he must do something—make some effort before night should come. He tightened his saddle, fastened his rifle on behind and mounted his horse, which was a little more uneasy than usual. He soon discovered that the horse was unwilling to go in the direction selected for the return to camp, but repeatedly turned abruptly around and seemed determined to have his own way. Father had read of horses, dogs, and other animals finding their way home by instinct, and he concluded that it would perhaps be best to let the horse have his way. No whip or spur was needed, and as my father says, "I performed an act of horsemanship that would have done credit to a race course." After riding for an hour or an hour and a half he came to the brink of a precipice, from which he saw directly below what appeared to be a road in the loose, dry sand, and a little farther off a small creek. He proceeded around the precipice until he reached the road, but was much disappointed in not finding any sign of late travel. He remembered that it was said in the morning that the train would reach Green River that day, and he thought in all probability the creek ran to Green River. After allowing the horse to refresh himself in the cool stream, he returned to the road which ran parallel

with the creek, and after riding a short distance found the plain mark of a wooden shoe behind a sage brush which had protected it from the effects of the wind and sand. In the company were many Scandinavians, some of whom wore shoes of that sort, and the wearer of the shoe had been walking in the direction in which father supposed Green River to be located. With spirits greatly revived the ride was renewed at a lively pace, and in less than an hour, at a rise in the road, the train was seen at a standstill at the bottom of a hill. "This," said my father, "ended one of the foolish acts of my life; I have usually been rather cautious about the result of my actions, and I never could justify myself for being so inconsiderately reckless." Johnson still being sick, was for some time ignorant of father's absence, and my mother, and those with her, being so accustomed to father being away with Johnson selecting grounds for camping where the cattle could find feed and where good water was plentiful, had taken no particular interest in his whereabouts until shortly before his return, when learning that Johnson was in camp they aroused him and he had begun preparations for a search.

It was late in the afternoon when the company reached Green River, at which place a ferry was needed during high water, but it being so late in the season it was decided that the company should ford notwithstanding the warning of danger by the ferryman, who saw in the movement of the company, a considerable loss to himself as the train was very large. The ferryman offered to be liberal but an examination of the river was made and time was of such consequence that Johnson and father decided to take the chance of fording rather than to be delayed by the slow process of ferrying. After crossing the river a camp was made in a clump of cottonwood trees, and while supper was being prepared a young man on horseback, clad in the costume of a mountaineer, presented himself, expressing his desire to do some trading with the members of the company. He had not long remained in camp, however, when he began using God's name in vain, and otherwise improperly

laying emphasis to his remarks. Father objected to his language, when the man asserted his independence and stated that he would talk as he pleased in a free country. "All right," said father, "if doing as one pleases is the proper enjoyment of freedom, I will give you another illustration by requesting you to leave this camp, or quit using such language." Father then instructed the captain of the guard to take help enough and see that the direction was observed. The stranger, after some further conversation, confessed that he was in error, and that he had been taught better, but being on the frontier and associating with rough men he had gotten into bad habits. He did not remain long in camp, but during his stay no further friction occurred.

The camp then moved on without mishap or unusual circumstance, passing within a short distance of where Evanston and Wasatch are now found, down Echo Canyon to where the town of Echo is now situated. At this point the Weber River was crossed; and from there the journey was made on to Little Mountain, where deep snow was encountered which impeded travel. The loads were now light, but the cattle were very weak and were permitted to move slowly and save their strength as much as possible. Finally the company arrived at the mouth of Emigration Canyon, and in sight of Salt Lake City a few miles below, and thence proceeded to Salt Lake and camped on the square where the City and County Building now stands. As before stated, it was the last company of the season, and I might add, one of the largest that ever crossed the plains. With the exception of two deaths, a man being shot by accident, and the passing away of the little child of my father and mother who had been ill almost continually since they left England, everything connected with the journey was successfully managed to the entire satisfaction of all concerned.

Though sad to relate it is well that we are sometimes brought to contemplate the great hardships and the suffering and sorrow which our parents endured as pioneers to the new

country. There were so many trying conditions to be endured, and which were endured with an unfaltering faith that God would not forsake them, but that He approved of their sacrifices and of their devotion to Him in wending their way across those barren, sand-blown plains which seemed so never-ending, that they might gather with His people. I now picture my parents who were total strangers to this vast new country, and to all conditions of life which pertained to it, endeavoring to adapt themselves to those conditions and amid the severest trials endeavoring still to strengthen one another and to bear their burdens bravely as many others had done before. And yet it was difficult to be hopeful or cheerful when fate seemed to mock at their humility and to deride their devotion. I have heard my mother say that from day to day for weeks during that long journey from Florence, she held her little babe, their second child, (the first born having been buried in London) on a pillow, there being no place to rest him save in her own arms, and day by day she saw him waste away until finally he was released from his sufferings. And then all that could be done was to enclose his little body in a box constructed of rough lumber, dedicate a little spot as its final resting place, and leave it where no flower grew, and where no sound broke the stillness save the wailing of the wind and the night call of the wolf. In the early morning members of the company relieved my father, who was himself preparing the little grave by the roadside. The following day the journey was resumed. And these trials and sorrows were experienced and suffered by my parents that they might come to the place where they might more fully enjoy the benefits of the religion they had accepted, and establish a home in this most favored country. Can courage, faith, and loyalty such as they displayed ever be forgotten? Can children—those of us who have lived in the enjoyment of the necessities and comforts of life at all times—too gratefully acknowledge the sterling qualities of those who made our comfortable, happy condition possible? We sons and daughters of pioneers enjoy

all the blessings which pertain to citizenship in this great republic as well as the countless opportunities for betterment in every respect, which this western country offers, as a result of the sacrifices, courage, and perseverance of our parents. There are heroes and heroines whose names are emblazoned on the pages of history, who really are not so much entitled to honor and reverence as many of the men and women about whom comparatively little is known except to their immediate families and friends.

CHAPTER IX.

RESIDENCE IN FARMINGTON AND PROVIDENCE.

SOON after the arrival at Salt Lake City father's brother Thomas decided to locate in Ogden, he having met a friend who came from that town. Father and his folks remained in Salt Lake for a few days. President Brigham Young was very kind, offering a house for the winter, but father had always desired to engage in farming, and he considered that opportunities for obtaining real estate were better in one of the outlying settlements. He went as far north as Farmington, a distance of about eighteen miles, where he rented a log house of one rather large room. The owner of this commodious dwelling had removed to Logan, being one of the first settlers there; and he had taken with him the only window in the house. The aperture was covered with a piece of factory, not the very best protection from the wind and cold. The logs of which the house was built were split and very uneven on the edges, so that there were very large cracks between them. The stove which had been brought from Florence, and the bedding and other household furnishings such as they had, were arranged in their new quarters and the family made themselves as comfortable as possible. The cattle (oxen) were turned out upon the bottom lands. The food supply on the arrival at Farmington consisted of half a sack of flour, which a good and thoughtful brother (Henry Rampton), whom my father had baptized in England, put into the wagon at Bountiful, the first town north of Salt Lake, and a fair supply of tea which remained of what was put in with the provisions at Florence. They had nothing else upon which to subsist. They were in a new country and winter was approaching.

The next day after their arrival was Sunday, and a man knocked at the door about daylight inquiring for the newcomer. Father responded and was asked if he wanted work; he replied

that he did and was very anxious for employment, and asked when and where his services were desired. He was told that he could begin that very day and dig potatoes on shares. My father answered: "No, my friend, I am not ready to dig potatoes on Sunday, or to do any other unnecessary work on the Lord's day." However, he did engage in this work later. It was a very poor potato patch, and as father expressed it, "evidently left so late for the benefit of some newcomer." Very few potatoes were to be found, notwithstanding the fact that father worked diligently. The few he did obtain, of course, assisted in a measure; although with bread, tea and potatoes, there was not a very great variety of food. When father and mother left Birmingham, a manufacturing city, the good Saints of that conference presented them with quite a quantity of small articles, such as pins, needles, buttons, etc. Such things were very scarce in Utah and some of the neighbors in Farmington who had learned that father and mother possessed them, brought different articles of food to exchange for them. This helped my parents very much, and also helped the neighbors. Father writes concerning these exchanges: "A few pounds of meat thus occasionally obtained brought about a condition of riotous living."

Father thereafter did all kinds of farm work and received any kind of pay that was current among the early settlers, and by diligent effort and by various exchanges finally became owner of eight acres of land, which caused him to feel greatly encouraged in his efforts to establish himself in the new country. The Bishop of the ward was John W. Hess, a very good man, and the people of Farmington were as generous and considerate towards newcomers as they could possibly be in view of their circumstances.

Within six months after his arrival in Utah, to-wit: on the 8th day of March, 1861, father appeared before the District Court of the Third Judicial District of Utah Territory and declared his intention to become a citizen of the United States. This act indicates his desire to promptly place himself in a

position to enjoy in full the privileges incident to living under the new form of government to which he was thereafter to owe his allegiance.

On September 9, 1861, father took as his second wife Eliza Pritchard, a member of the company which had emigrated from England and of which father had been placed in charge for the journey across the plains. "Aunt Lizzie," as she was known to us all, was a good, devoted, faithful woman whose kindness, sympathetic interest for others and purity of heart established her in the love of all who knew her. For several years immediately prior to her death, which occurred on the 30th day of April, 1908, she was a great sufferer from bodily ailments, but through it all she was so patient, so unselfish, so meekly submissive. How my heart has ached for her when I have witnessed her great distress which no one could alleviate. To have known "Aunt Lizzie" is one of life's pleasant memories.

There was one incident which occurred at Farmington which may be of interest. Father designates it: "My First Case as a Lawyer." I shall give an account of it in his own words:

"It was in the year 1861 when coming home from my eight-acre field one day that I noticed an unusual number of men gathered about the door of the Court House, and being curious to know the cause, stepped over among them and learned that the Sheriff had as a prisoner, a young man who, against the will of her parents had run away with his sweetheart, who was not of age. I walked into the Courtroom and sat down to listen to the proceedings. Judge Thomas Grover, Justice of the Peace, presided, and had just opened the court. The County Attorney was present in the person of Jud Stoddard, but the prisoner had no help, and had been unable to find any. The Judge suggested my name to him, and the man begged me most earnestly to assist him. In vain I told him I knew nothing about courts, he was still insistent so that I at once asked and was granted an adjournment until the afternoon that I might get an understanding of the case. I took the young people home with me and soon learned that he was clearly guilty, but he and his sweetheart were determined to keep their promise to each other. The young man had been

in the employ of the girl's father, a Mr. King of Kaysville, and it was during his employment that the young people, contrary to the wishes of the parents, cultivated the acquaintance that finally led to the kidnaping of the willing victim. Possessed of this information I sought out the parents of the girl who confessed that the young man was of good character, honest and industrious, but poor, and that they had in view as a life companion for their daughter, a man well off in this world's goods. They further declared their intention to prosecute to the limit. I used every argument of which I was capable, both legal and religious, and finally in answer to his oft-repeated statement that his daughter would lose her liking for the man if she had a little time, away from him, to think the matter over, I proposed that the parents agree that if the young people should separate and cease all correspondence, personal or otherwise, for one year; and then still desired to marry, that the parents give their consent. The proposition was accepted. On submitting it to the young people, it finally met their approval and the suit was withdrawn. When the court was dismissed the young man came and put a silver dollar in my hand with the remark, 'Please take that; it is the only money I happen to have, I wish it was ten,' I really had to take it to please him. Six years afterwards when my wife and I were on our way to Coalville from Cache Valley we stopped to camp near a log house not far from Morristown, Weber County. While unharnessing, it being quite dark, a man came close up and said excitedly, 'Is your name Budge?' I answered in the affirmative, and he said, 'Do you know me?' I answered, 'No sir, at least I can't tell in the darkness who you are.' 'Well,' says he, 'I am _____, whom you advised when I ran away with my wife; I knew your voice as I passed. Let the team stand until I introduce you to my wife, and I will take care of it. We live in that house and there is no camping out for you tonight, and supper is about ready.' We had such a welcome as is seldom given to visitors. As soon as I had an opportunity I asked if they had kept their promise to refrain from meeting or correspondence for a year after the arrest, and they declared that they had done so faithfully, each one knowing nothing about the other but by accidental report. My client immediately after his discharge by Judge Grover had gone to work some distance off where he made some money to help establish them in housekeeping, relying upon the promised consent which they in due course obtained."

The method employed to extricate this young man from his predicament might not be considered orthodox by the legal profession, but who shall say that after all it was not the best way to set matters right?

On the 4th day of August, 1862, father was elected Justice of the Peace for Farmington precinct, and on the 20th day of October following received from the Territorial Governor, Stephen S. Harding, his commission as such for a term of two years from the date thereof. He also served for a term as Deputy Assessor of Davis County.

Father resided in Farmington for more than three years, when on January 10, 1864, the occasion of the dedication of what was then known as the "Farmington New Meeting House," President Brigham Young sent for him and expressed the desire that father remove to Providence, Cache Valley, and take up his residence there as Bishop. Upon signifying his willingness to comply with this call he was ordained a high priest by President Young assisted by E. T. Benson and Bishop Edward Hunter, and set apart to the office of Bishop, and instructed to remove to his new field of labor at his earliest convenience.

Before ending the account of his residence in Farmington I must call attention to an experience of father and Bishop Hess, which will give a very good idea of one particular disadvantage incident to living in that town. The place was noted for its terrific wind storms, and it is of one of these I now desire to give an account. It was in the winter of 1864 that Bishop Hess and father made a trip by wagon to Salt Lake City. They started to return early in the forenoon and reached a settlement called Sessions, when they noticed signs of a strong east wind. The further north they traveled the stronger they found the wind to be, until they were in danger of having their wagon overturned. It was with great difficulty that they got their team to travel at all. On reaching the north end of Bountiful the wind was simply terrific, and the Bishop declared it was impossible to proceed further, and proposed turning in to some house where they could find shelter. Father reminded

the Bishop that he had lately moved his family a little ways south of the town of Farmington, and that the house was not in condition to protect them against the terrible storm, and that he would walk home. Bishop Hess thought it was impossible, the wind already blowing the snow into large drifts, and he thought no man could pass through or over them against such a storm. Father said to the Bishop, "I must go, do not forbid me, the safety of my family I feel depends upon it." Bishop Hess replied, "I cannot take the responsibility of forbidding you, but I am afraid I shall not see you again in this life." They parted, the Bishop finding a place of refuge, and father proceeding on in the storm. He soon overtook a man who was also going north. They shook hands when they found each other and walked as near together as they could but, of course, could not engage in conversation, being blown about so furiously. Sometimes they were on the top of a drift and sometimes almost suffocated by the whirling snow. Occasionally they stood as still as possible to regain their breath. Father lost his companion about Centerville as near as he could tell, and presumes he left the road for his own home. With reference to the conditions I give father's own statement:

"I cannot describe the nature of the struggle, it was not a straight wind. At times it blew us all around and covered me up with snow, and then it seemed my breath would go. Between Centerville and Farmington I passed a house on the upper side of the road, it was partially unroofed and generally dilapidated, but no sign of life. A woman and child had been in the house when the storm began, but perhaps when the roof of the house was blown in she started with her child for a neighbor's house, but was found the day after I passed, dead in the snow with her babe in her arms, which, of course, was also dead. The bodies lay west of the house, having no doubt been blown across the road to the place where they lay. The condition of the house as I passed nerved me to greater exertion as I knew my own house was exposed as this house was, but was on the lower side of the road facing the wind. When I struggled within sight of the house I saw both the front windows were gone, and getting nearer found the inside filled with snow. Was my

family under the snow, or had some good neighbor delivered them? was my inward inquiry. Then I remembered that we had boarded off a small room from the back of the house, which being farthest from the dilapidated front, might be their place of refuge. I hastened around and on looking in at the window beheld the family altogether in a bed upon the floor, the bed being covered with snow. They were hungry, not having eaten anything for many hours, and I found them some food after clearing the snow from the cupboard. We spent the night where we were under a strong feeling of thankfulness to our Heavenly Father to whom we ascribed our delivery. Brother Lot Smith invited us to stay with him until we were ready to move to Providence, Cache Valley, and I am pleased to acknowledge this and many other genuine acts of friendship on his part."

Father has stated to me that while at the time he was called to leave Farmington, he was loath to leave his many good friends in that little town, he had fewer regrets after this storm. To use his own words: "The storm entirely reconciled us and we accepted the change with thankfulness and prayed for a speedy transfer."

It was in the early spring of 1864 that John U. Stucki, John Lane, and Charles M. Ramell, all strangers to father (Brother Stucki, however, had seen father in Switzerland on one occasion), pursuant to an agreement among themselves but without request from any one, came from Providence to Farmington to take father and his family to their new home. The journey was made with a great deal of difficulty, for they had come with sleds and the snow in Salt Lake valley was in great part gone. When father arrived at Providence he found the town to some extent fortified, as the Indians had been troublesome in parts of the valley, and were at that time considered dangerous. They did not, however, disturb the people of Providence.

Soon after the arrival in Providence, and after father had found a suitable location, he began to interest himself in the betterment of the conditions there. With other leading men he took up the matter of surveying a townsite and laid it out

into lots which were fenced, and the people planted orchards and made other improvements for their comfort, including the erection of a rock meeting house. There were only about forty families in the town at that time, but they were nearly all very faithful and willing to assist in every good work.

On November 15, 1864, father received from the Third Judicial District Court of Utah Territory his certificate of citizenship and a few months later, to-wit: March 22, 1865, accepted appointment as Postmaster.

On March 23, 1866, he was commissioned by the Secretary of the Treasury, Assistant Assessor of Division No. 9, the Territorial Collection District which embraced what is now Bear Lake County, Idaho, and Rich and Cache Counties, Utah. He was reappointed to this office July 15, 1868, (the district being designated as No. 3), and again on July 3rd, 1869.

May 14, 1868, Acting Governor Higgins issued to him a commission as Major 2nd Battalion Infantry, 2nd Regiment, 1st Brigade, Nauvoo Legion, "(The Militia of said Territory) in Cache Military District, U. T.," to which office he had been elected on August 5th preceding.

October 6, 1868, he was appointed Special Deputy Clerk of the Third Judicial District Court for Cache and Rich (then called Richland) Counties by Patrick Lynch, the clerk residing at Salt Lake City, and shortly thereafter he was elected School Superintendent for Cache County, both of which offices he filled in addition to the office of Assistant Assessor, to which reference has just been made.

On April 5, 1868, father took as his third wife Ann Hyer, the daughter of Christian and Caroline Hyer, residents of Richmond, Cache County. She has been faithful in the performance of all her obligations as a wife and mother, true, painstaking and devoted, and has been blessed as it is the lot of few women to be blessed. She is the mother of fifteen children, eight boys and seven girls, all of whom are strong and robust, while she herself enjoys the best of health at the age of sixty-two.

CHAPTER X.

REMOVAL TO IDAHO—EARLY LABORS.

At a conference held at Logan on the 20th day of June, 1870, President Brigham Young called father to the stand and asked him whether he was willing to take up his abode in Bear Lake Valley, Idaho. Father's reply was, "Yes sir, if you desire it." President Young then explained to father that he wished him to take charge of all tithing business in that section of the country, and he wished him to proceed to his new home just as soon as he could conveniently do so. Thereafter President Young, Daniel H. Wells and Geo. A. Smith signed father's commission as Presiding Bishop of Rich County, it being supposed at that time that the greater part of Bear Lake Valley was a part of Rich County, Utah. Said commission was signed at Brigham City on the return journey of the Presidency to Salt Lake and bears date June 24, 1870.

During the month of July, 1870, father took my mother and her children to Paris via the Mink Creek-Emigration Canyon road. My sister Annie was ill at the time and during the journey became almost delirious with fever. Father and mother had been instructed by those who were supposed to have some special knowledge of diseases that the child should not be allowed to drink water when suffering from fever as that would prove fatal. At every stream that was crossed my sister begged for a drink which was repeatedly denied her, but finally when Mink Creek was reached Annie heard the horses splashing through the stream and renewed her appeal so piteously that she could no longer be refused. Father stopped the team in the middle of the stream and turning to mother said, "I am going to give the child a drink." He therefore got out on to the step of the wagon, reached down with a cup into the stream and handed water up to Annie who grasped the cup eagerly, and she was allowed to drink all she wished. It is

needless to say she felt much refreshed and from that hour began to improve. On the arrival at Paris the family were housed in a little one-room cabin situated on the corner one block east and one block north of the court house, where the Ringel home was subsequently built. Aunt Lizzie went to Paris a little later, having been detained by the illness of my brother Arthur, who was suffering with typhoid fever. Aunt Ann also went later, via the Logan Canyon route.

After getting the folks located at Paris father returned to Cache Valley, having certain duties in connection with his office as assessor which claimed his attention, and it was not till very late in the fall that his work was completed. When he was ready to return home some of the brethren secured the brothers John and Frederick Thurer, (who kindly consented to make the journey), and the best double team obtainable hitched to a light spring wagon to make the trip across the mountains by way of St. Charles, a distance of about sixty miles. It had been snowing a little for several days and nights, yet it was thought the journey could be made without much trouble, but as they drove up the canyon considerably more snow was encountered which impeded their progress, and they were compelled to camp after about a fifteen-mile drive. They slept in the snow, that being much warmer than the wagon. The journey was resumed early in the morning, the four-horse team handling the wagon very easily until about noon when the snow became very deep, and after some little time the team began to show signs of fatigue. After resting for a little time for dinner they again moved along until they reached a point where the road leaves Logan River. There the snow was as high as the wagon box, the team very tired, and it was getting dark. They were only a few miles from the summit, and about ten miles from the town of St. Charles, in Bear Lake Valley, but they did not know how near they were to any settlement. Father had passed over this road before, but it was in summer time when it was plainly marked, and now that deep snow had changed the appearance of everything it all looked strange to

him; even the creek was entirely covered. When they stopped for the night they made two holes in the snow, one of which was occupied by the two brothers Thurer and the other by father. It was the understanding before they went to sleep that the first one who awakened towards morning, if it was light enough to see the surroundings, should awaken the others. Father was the first to awake and it was under somewhat remarkable circumstances, which I relate in his own words:

“I was lying partly on my back; I awoke fully at once and saw a figure leaning over me, or rather towards me a few feet away. I instantly recognized my mother who had died when I was fourteen years old. It was my blessed mother who was looking down upon me in the snow. I cannot describe the emotion under which I labored. I could only notice that the expression of her face was pleading yet regretful, and she slowly vanished making a motion as if she desired to come nearer. I did not seem to have a disposition to speak until she was gone, and then I was aroused from the strange spell which seemed to hold me, remaining however for many hours deeply interested in the occurrence.”

Father called his companions and as there was no food for themselves or the horses, (they were one day longer on the trip than they had anticipated), they proceeded on their journey, taking particular note, however, as they went along of some large tracks which they had noticed in the snow the night before. They found that these were the tracks of two horses, which had come out of an opening in the timber and gone down to the creek which had been opened for them so they could drink, and that they had returned to the timber. It was decided to follow these tracks. The wagon could not be taken any farther, so the quilts were strapped on three of the animals and they were ridden Indian fashion over the mountains. The progress was very slow, but the travelers found a camping place about a mile from the wagon. No doubt the owners of the horses that had watered at the creek had spent a night at this camping place. Upon arriving in Bear Lake Valley father

learned that those campers were John U. Stucki and Walter Hoge who had gone to meet him, but concluded he had changed his plans and gone by way of Soda Springs, so they returned to Paris. On reaching St. Charles, Brother Hunt who had plenty of cattle, was employed to go for the wagon. He took two or three yoke of oxen and brought it in all right, while father and his companions went on to Paris, which was and is the headquarters of the Bear Lake Stake of Zion, and has for many years been the county seat of Bear Lake County.

Although his duties as Presiding Bishop occupied his time very largely, father was not prevented from taking an active part in public affairs. He served for a time as Deputy Surveyor of Oneida County under John J. Williams, his commission bearing date July 23, 1872, and acting in that capacity laid off the town of Soda Springs. He also held the office of School Superintendent of Oneida County during the years 1874-6. It may also be said that he became prominently identified with the interests of the people immediately after coming to Idaho and from time to time participated in the counsels of the leading men in the consideration of matters political. On his first visit to Boise, about the year 1872, he attended a gathering of the leaders of the Democratic party, at which the matter of the selection of a representative in Congress was discussed, and it was at this meeting that the party standard-bearer was virtually selected though the gathering was not a convention. A number of those present spoke in behalf of different men who were anxious for congressional honors, father during the remarks, being a respectful listener. At length Mr. John Hailey invited father to express himself, and he did so by saying, that he was not prepared to present the name of a candidate for the office under consideration, as the people of his section of the State were comparatively newcomers, and not at that time disposed to make recommendations for such an office. He, however, expressed the hope that his people would become better known, and that through their associations with the people throughout the State the unfavorable impression concerning

them which seemed to exist in the minds of many people, as indicated by remarks and newspaper articles, would be removed. He further stated that whoever was selected would be sustained by the people whom he had the honor to represent, provided only such person was not openly an avowed enemy of the "Mormon" people. If, however, the selection should be of one who was openly opposed to the "Mormons" father stated that in self-defense his people would vote against such a person, as they did not desire to assist by their votes any one who, guided by his prejudices, would likely exert himself to their detriment. Father's statement was received with much approval, and it transpired that the honor fell to Mr. George Ainslie who was a man free from the bitterness and prejudice which actuated many others seeking political preferment.

A large part of what is now Bear Lake County, while then a part of Oneida County had been supposed to be within the Utah boundary. After the correct survey had been made, considerable interest was aroused over the State because of the increased proportion of State school money to which Oneida County laid claim based upon the school population. Shortly after the distribution of this money had been made the efforts of my father and other leading men for the creation of Bear Lake County culminated successfully, (the act being passed Jan. 5, 1875), and it became important that the new county obtain its just proportion of the amount Oneida County had received, but the Oneida County commissioners took the position that the law prevented them from transferring any of the funds, and therefore the matter was delayed for two years until the next session of the legislature, at which time father being a member of the Council (Senate) from the new county, prepared a bill directing Oneida County to make the necessary transfer to Bear Lake County of what as a matter of right belonged to it. A lawyer from Malad who was then a member of the upper house from Oneida, resisted the passage of the bill, but without success, and it was finally signed. Father at this time was called to take charge of the European Mission, mention of which is hereafter made, and upon his return after an absence

of more than two years, he found to his astonishment that Bear Lake County had not received the money in accordance with the requirements of the law above referred to. He immediately went to Malad and met with the Board of Commissioners, before whom he reviewed the whole situation. The chairman was very friendly, and the other members also admitted the justice of Bear Lake County's claim, and finally the entire amount, approximately \$1,500.00, was ordered paid and father took it with him to Paris. The Commissioners of Bear Lake County presented him with \$75.00 as compensation for his time, trouble and expense.

At Paris, Idaho, on the 3rd day of August, 1877, father received a blessing under the hands of John Smith, Presiding Patriarch of the Church (Elder Walter Hoge acting as scribe) wherein he declared that my father was of the house and lineage of Levi. This was considered by the patriarch and others present as a remarkable circumstance.

August, 26, 1877, father was called to the Presidency of the Bear Lake Stake, which consisted of 32 wards. It embraced all of what is known as Star Valley in the State of Wyoming, the town of Soda Springs, Bannock County, and all of those settlements from Alma near Evanston, Wyoming to Laketown at the south end of Bear Lake, and all of Bear Lake Valley. His duties as Presiding Bishop of the Stake had been to advise the local bishops in regard to temporal affairs in the Church, and as many of the wards were but lately organized and as the whole country was but newly opened up, there was a great deal of labor to be done, and much traveling. Apostle Charles C. Rich was the leading pioneer of that section of the country and had a general oversight over the Saints. Through his labors, and as a result of his kind and patient disposition, the people had been greatly encouraged, and a friendly feeling among them was in evidence and much improvement had already been made. David P. Kimball had been President of the Stake, but had been called south and after his departure father was set apart as his successor, under the hands of President John Taylor, on the date above named.

CHAPTER XI.

PRESIDENCY OF THE EUROPEAN MISSION.

FATHER had occupied himself with the duties of the Stake Presidency but a short time when he received a letter from President Taylor under date of May 27, 1878, notifying him that he had been selected to succeed Elder Joseph F. Smith, as President of the European Mission, President Smith having been called home on account of the death of President Brigham Young. It was stated in the letter:

“Should this appointment be agreeable to your feelings and consistent with your circumstances, we should be pleased to have you make your arrangements to leave for Liverpool at as early a date as practicable leaving the business of the Bear Lake Stake in the hands of your present Counselors, under the direction of President C. C. Rich.”

Shortly afterwards, the following letter of instructions was received:

“President’s Office,
Salt Lake City, Utah Ter.,
June 13th, 1878.

Instructions for President William Budge:

DEAR BROTHER: You are hereby appointed and authorized to proceed to Liverpool, England, to succeed President Joseph F. Smith in the Presidency of the European Mission and all other missions connected therewith; and to take full charge, oversight and presidency thereof, in his stead, and to direct, counsel and advise in regard to all persons and affairs connected with said missions, including the publication of the *Millennial Star* and all other publications of the Church that may be deemed needful for the advancement of the work, also to conduct the emigration of the Saints from these missions, in such manner as your judgment, the Holy Spirit and advice from us, from time to time, may direct, for the salvation of the hu-

man family, the gathering of Israel and the upbuilding of the Kingdom of God.

That you may be abundantly blessed in all your efforts to do good, magnify your calling, honor God, and be generally instrumental in spreading His work upon the earth is the prayer of

Your Brother in the Gospel,

JOHN TAYLOR,

President of the Council of the Apostles."

Father immediately proceeded to Liverpool and entered upon his new duties. President Smith's presidency in Europe had been comparatively short, but long enough to impress the Saints with his noble example as an earnest follower of Christ and an able expounder of His truth. His administration had been very successful and there was much outlined by him which father adopted and followed with good results.

Elders Henry W. Naisbitt and John Nicholson were very closely associated with father in his labors in England, and C. W. Nibley, F. Cope, H. H. Rolapp, and James H. Wallis attended to the business affairs of the office, so he was well sustained by faithful and capable men. To them and other faithful elders much credit belongs for the good that was done. I shall not enter into a minute description of the labors of father in England, but refer any person interested to the *Millennial Star*, published in Liverpool in 1878, 1879, and 1880. There are, however, a few things of more than ordinary importance that should be stated: A short time after arriving in England father found in traveling among the people that many of the old branches of the Church had lost or had allowed to become mislaid or destroyed, many of their records of membership, minute books, records of meetings, etc. Father had diligent search made by the elders laboring under his presidency, who collected all that could be found, many of which were discovered in out of the way places, in boxes, and among old papers. Two or three large boxes of these records were sent to the Historian's Office in Salt Lake City, where they are very neatly and safely kept. The Saints have access to these records, and

it may be said that they contain a great deal of information which is invaluable to many persons in gathering data and making up their genealogical records.

While father was presiding over the European Mission it was customary for him to visit the churches in various places, and among them the branches at Copenhagen, Christiania, and Stockholm. He also visited the most northern county in Scotland, which was the home of his ancestors on his father's side, and there he made search for information concerning his family. It was while he was in northern Scotland that he received a telegram from headquarters at Liverpool informing him that Secretary of State Evarts at Washington, had written to the British government asking co-operation in preventing "Mormons" from emigrating to the United States. The telegram urged father to return to Liverpool immediately, which he accordingly did. Mr. Ramsden, who was the representative of the transportation line which was at that time patronized by the Church in emigrating its members, was very anxious concerning this new move in view of the fact that preparations had almost been completed for a large company to leave Liverpool at an early date, and on father's arrival Mr. Ramsden was at the office with the suggestion that these emigrants might be transported to Montreal if the British government acceded to the request made from Washington. However, the request of Mr. Evarts was not granted, as the British government declined to interfere with people who desired to leave the country, and no inconvenience or trouble came from Mr. Evarts' communication. It may be said that Mr. Ramsden was one of the best friends the "Mormon" people ever had in Europe, and at the request of father it was arranged that elders who had labored for a period of at least two years in the field, on returning from Europe to New York were furnished with free transportation from Liverpool. Of course, his act was induced by the consideration shown his company in recommending it to those who desired to embark for the new world, but whatever induced the concession it was greatly appreciated, as in those days the elders had very little ready money.

While presiding at Liverpool father was visited by Apostle Orson Pratt, with whom he had become acquainted in England at an earlier date. Although Elder Pratt's time was much taken up with literary labors for the Church, his presence was much appreciated, for he was always so kind and considerate as to win the affection of all who knew him, and his advice and teaching were sound and profitable. It is of interest to note that a few days before the death of Apostle Pratt, father, being in Salt Lake City, was invited by President John Taylor to accompany him on a visit to the Apostle, who was bedfast. Brother Pratt was greatly pleased to see the President, who extended his blessing, and seeing my father approach he held out his hand to him and said: "Brother Budge, I am glad you have come to see me. I watched your work in England. You were true and faithful, and acted as a man of God. May God bless you." And wearied with the exertion he fell back upon the bed. In a few weeks thereafter the great man was dead.

On November 6, 1880, after my father had presided in Liverpool for two years and a half, during which time he faithfully discharged the many responsibilities imposed by his letter of instructions, he was released to return home, being succeeded in the Presidency of the mission by Apostle Albert Carrington. Father left Liverpool on the day that Elder Carrington was expected there, but the incoming ship was late, and leaving business with brethren in the office, father took his departure in order to be home in time to take his seat in the Idaho Legislature, to which he had been elected.

Immediately after it had been learned that he had been released to return home Mr. Ramsden, presuming that father might have some special business with his successor who was aboard one of the ships of Mr. Ramsden's company, offered to stop both vessels when they met between Liverpool and Queenstown, and give father a half hour with Elder Carrington. He told my father that he gladly proposed this favor as a personal matter, but that he would not otherwise do it for one hundred pounds. Father, of course, declined the generous offer with many thanks.

CHAPTER XII.

SERVICE IN THE IDAHO TERRITORIAL COUNCIL—SECURING RAIL- ROAD RIGHT OF WAY—“THE RAID.”

SHORTLY after his return home it became necessary for him to take up his legislative duties at Boise, as a member of the Territorial Council (Session 1880-1881). He made the trip from Paris by stage to Evanston, Wyoming, thence over the Union Pacific to Ogden, thence over the Central Pacific to Kelton, Utah, and thence by stage across the Twin Falls tract, passing near the great Shoshone Falls, thence through Mountain Home and on to Boise. The legislature convened in an old frame building situate on Main Street, and while the quarters were neither commodious nor convenient, they were the best obtainable at that time. The chief executive of the Territory was a man by the name of Neil, who had been sent out from the east, and who although educated and able, entertained strong prejudice against the “Mormon” residents of Idaho, against whom he called for legislation in his message to the legislature. He rather expected some little difficulty in getting any anti-“Mormon” measure through the lower house, because there were several active “Mormon” members, but he was quite sure that the Council could be prevailed upon to do his bidding. In this, however, he was mistaken, for the Council did not take kindly to his views. Many non-“Mormon” members of the Council made spirited protests against the governor’s recommendations, and Mr. Peck of Malad, who represented Oneida County in the upper house, was the cause of a great deal of amusement upon the occasion of the consideration of the governor’s message. He had not been accustomed to speaking before political bodies and, therefore, was little skilled in legislative parlance. He was, however, firm in his convictions and fearless, and very anxious to express his views. He sat directly in front of father, and when the friendly remarks were being

made by different members who were criticising the governor, and excitement was increasing, it operated upon Mr. Peck to such an extent that he at length turned around and stated to father that he wished to speak. He was advised not to do so at that time, for the reason that what was being said was doing far more good than could be accomplished by the "Mormons" themselves, but finally he could restrain himself no longer and he therefore took the floor. He complimented (?) the governor in no uncertain terms, and forgetting his surroundings and being filled with religious zeal, he concluded his remarks by expressing with great vigor his firm belief in the truth of the gospel, and concluded with the following statement: "I have done my duty, I have justified my feelings and now I leave the whole matter in the hands of the brethren." This amused the Council and spectators immensely, and on father remarking that his colleague was more accustomed to speaking in prayer meeting than in legislative councils, the matter passed off pleasantly. The Council ignored the governor's wishes, and gave father the assurance that no bill which would injure the "Mormon" people would pass that body, the members taking the view that the government of the United States had taken up the question of dealing with the "Mormon" people, and that the government should finish the work it had begun if anything was needed to remedy the alleged evils.

Governor Neil further indicated his prejudice by taking exception to the appointment of father by the Council as a committee of one to present to the governor for his signature, all bills passed by the Council. It was reported that he had made the statement that he had no desire to do business with any "Mormon," and that Mr. John Hailey, president of the Council, in reply had remarked that he himself had at one time been rather cautious about being too intimate with "Mormons," but he had since learned to think better of them as a result of his later experience. Mr. Hailey further stated that he had known Mr. Budge for quite a long time, and was pleased by appointing him to give the governor this opportunity of making his ac-

quaintance. Towards the end of the session the governor prepared to write and publish a report of the condition of the several counties, legislative proceedings, etc., and he made application to the legislature in the form of a bill for money to meet the expense. The governor was much displeased because of his inability to get any anti-“Mormon” legislation passed, and it was rumored that he would give his attention to the “Mormons” in his forthcoming pamphlet. The Council having already concluded to let the “Mormon” question rest, and having in fact declared that it would not assist in having it agitated, father concluded to thwart, if possible, the governor’s scheme. When, therefore, the expense bill came up father objected to its passage, calling attention to current report that the governor intended to misrepresent the “Mormon” people, and also to criticize the Council for what he considered its disloyalty in refusing to condemn the “Mormons” and polygamy. There was little labor necessary to show how inconsistent it would be to furnish the governor with money to carry out his plan in view of the attitude assumed by the Council towards the governor’s message, and the bill was speedily laid on the table. The governor thereupon sent for President Hailey, who confessed that he could do nothing in the premises, and Mr. Hailey suggested that the governor send for Mr. Budge. This the governor declared he would not do; he would not discuss the matter with any “Mormon.” However, he later changed his mind and sent for father. The following is, in substance, the conversation which took place:

“The Governor: Mr. Budge, may I ask why you are opposing my bill in the Council?

Mr. Budge: Yes sir, and I have no objection to answering you. I understand that it is your intention to review the ‘Mormon’ question in the pamphlet you intend to publish, and as I already know your views on that subject, and know your conclusions are not justified by conditions, but are the out-growth of prejudice for my people, and that you desire to express these views for political purposes, I will not, of course, aid

in providing means for the dissemination of these falsehoods. I may also say that the Council is opposed to agitating the 'Mormon' question in any way as you surely must have concluded by the way it has rejected your recommendations.

The Governor: Well, you must understand, Mr. Budge, that in a publication of the kind which it is my intention to put forth, it is necessary to say something about the inhabitants of the State and of Oneida and Bear Lake Counties as well as other localities, and to give a statement concerning local conditions there. I will say, however, that I am willing to modify what I intended to publish about the 'Mormons' if you withdraw your opposition to the measure providing for the expense of publication.

Mr. Budge: I must decline to accept any modification except I am permitted to satisfy myself that your statements present a fair report of conditions among my people, in which event I shall have no objections whatever to their publication; or if you prefer I am willing to withdraw my opposition if you will give me sufficient assurance that you will not mention the 'Mormons' as such at all. By that I mean that you are at liberty to compliment the inhabitants of the counties mentioned all you please for their sobriety, industry and enterprise without referring to their religion any more than you refer to the religion of the people of other counties."

The desired assurance was given, and within a few days the Council passed the expense bill, and it may be added, Governor Neil kept his promise, and throughout the remainder of the session matters passed off very pleasantly.

Obtaining Right of Way for Oregon Short Line Railroad.

Sometime in November, 1881, a pleasant looking gentleman called at father's residence in Paris, introducing himself as Homer Stull, an attorney acting as right-of-way agent for a railroad company soon to construct a line through Bear Lake Valley from Granger to meet the Oregon Railway and Navigation Company's line from Portland. He desired to consult with father as to the most expeditious and satisfactory way of obtaining the land necessary for the right-of-way. The people

were very favorable to the advent of a railway and father expressed the opinion that a satisfactory arrangement could readily be made. After a somewhat lengthy conversation it was agreed to submit a proposition to the people interested for the purchase of all land claimed by settlers and needed for railway purposes, at \$10.00 per acre irrespective of the quality of the land, and assisted by President George Osmond, who then resided in Bloomington, and Bishop Charles Robinson of Montpelier, father called the people together in their different settlements and the proposition was formally accepted to the satisfaction of all. Thereafter, during the years 1882 and 1883, the Oregon Short Line built its main line from Granger westerly through Idaho, and Montpelier was selected as the shipping station for Bear Lake Valley.

The Raid.

Immediately after the advent of the railroad occurred what is known among the "Mormon" people as "The Raid," which is the name given to the methods pursued by officials of the federal government in Idaho in their efforts to apprehend men belonging to the Church who were accused of "unlawful cohabitation." Of course, there can be no adverse criticism of officials who earnestly endeavor to enforce the law, and "Mormons" like every other class of people were and are amenable to it, but the manner in which deputy United States marshals pursued alleged offenders in the days of "The Raid" must be considered by any fair-minded person reprehensible in the extreme. There were no prosecutions for "bigamy" or "polygamy" as has often been stated, for these words define the act of entering into the marital state with two or more wives, and all "Mormon" marriages whether monogamous or polygamous were celebrated in Utah, but the prosecutions were instituted against all those men in Idaho who were thought to be living with their plural wives, and deputy marshals were detailed to "run them down." These deputies pursued a policy of wanton disregard of official

decorum and of the principles of common decency, and with threats, force, violence and the brandishing of fire-arms forced their way into "Mormon" habitations at all hours of the day and night, conducting themselves more on the order of banditti than officials representing the American government. I well recall an occasion which is an example of the manner in which these men conducted themselves. It was, I think, during the winter of 1885, when I was a lad of seven years of age, that Deputy Marshal Fred Bennett aroused the household in the dead of night by his loud and insistent demands for entrance. The sleeping apartments were all upstairs and my mother, three sisters and myself were at home. My mother and my eldest sister, Julia, dressed as quickly as possible and went down stairs to ascertain the cause of the commotion, (although we had a well grounded suspicion what character of person was asserting his authority), and when they reached the dining room they found that Mr. Bennett had effected an entrance into the kitchen and was vigorously pounding upon the dining room door, endeavoring to break it in. Before they could persuade him to desist he had succeeded in splintering the door and damaging the lock so that it was only after repeated attempts that the door could be opened. While this was being done Bennett left his assistant to watch the rear entrance while he went around to the front door which was opened for his admittance, and proceeded to search the premises. He rushed up the stairs and into my mother's bed room and proceeded to strike the bed clothes with his hands to make sure my father should not escape detection by hiding among the folds in the quilts and blankets, all the while demanding to know his whereabouts and asserting a purpose to speedily effect his arrest. This incident is but one of scores of such occurrences, and indicates the manner in which these officers conducted themselves among the "Mormons." They produced no search warrants authorizing them to go into the habitations of the individuals for whom they were seeking, nor did they at times even state that they were possessed of such authority, but apparently sought to overawe and frighten de-

fenseless women and children. The swaggering braggadocio of these men and their manner of intruding themselves into the homes of the people was nothing short of disgraceful. I recall how, upon the occasion referred to, from my bed in the corner, I watched with mingled feelings of interest and terror the antics of Marshal Bennett and wondered what was to become of us as well as of father, against whom Bennett was muttering his imprecations. I remember another occasion when Deputy Marshal Green made a search of the house displaying, as he went from room to room, a large revolver which he finally deposited on my mother's sewing machine while conversing with her and endeavoring to ascertain where father might be found.

However, these strenuous times were not experienced without many amusing, I might say ludicrous situations, which even now cause the faces of the old pioneers to wrinkle with smiles. It is well within my remembrance how, when word came that the marshals were nearing town, the custodian of the old tin horn would march about the streets and sound the alarm which was so promptly heeded. How some, to avoid arrest, would take to the hills and others to various other places of concealment until danger was past. I have heard Bishop C. W. Nibley (who was then a resident of Paris) relate that on one occasion President J. U. Stucki and himself found refuge in the tower of the Stake tabernacle then in course of construction. Poor old Brother Lewis was caught because he unfortunately took time to change his manner of dress, having in his haste put his trousers on back to front. There were many circumstances which today provoke mirth which at the time they occurred presented quite a serious aspect. It was really a hard life for those men who in obedience to what they honestly considered to be a religious duty, endeavored to fulfill their obligations to the women who had become their wives and the mothers of their children. It was always perplexing to the deputy marshals how it was that the residents of Paris for whom warrants had been issued always seemed to get word of the intended visits of the deputies, for it was a fact that they

invariably had notice in ample time to escape. In the first place almost every man in Paris was on the alert and diligent in keeping a sharp lookout, and it was a common occurrence for friends in Montpelier, upon arrival of the deputies in that town (which was then the nearest railroad station to Paris) to immediately send word across the valley, but later the officers adopted the precaution of quitting the train before its arrival at Montpelier and securing a team and conveyance from some person not disposed to make known their arrival, or who resided at such a remote place, that if so disposed, there was no opportunity for so doing. And yet, notwithstanding such precaution, they found on arriving at Paris that those whom they sought were not to be found. Here is the secret: my sister Julia who for a number of years was telegraph operator at Paris for the old Deseret Telegraph Company, was acquainted with the telegraph operator at McCammon, Idaho, which, in those days, was a sort of rendezvous for the deputy marshals, and this friend was particularly diligent in acquiring information as to their plans for making journeys to the various "Mormon" settlements. It is not known just how he would inform himself, but suffice it to say he did so and thereupon immediately wrote my sister of the date when certain of the deputies intended to be at Paris. This was done repeatedly and the letter would arrive at Paris at least a day or two, sometimes perhaps four or five days in advance of the deputies, and was of course the cause of their disappointment. As a matter of fact there were comparatively few arrests made at Paris during the entire period of the raid.

On June 2, 1887, father was arrested at Ogden upon the charge of unlawful cohabitation and taken to Blackfoot, Idaho, for a preliminary hearing, and to be placed under bonds to await trial. He had very few acquaintances and did not know how he could furnish bail. However, a gentleman, with whom father was only slightly acquainted, put his hand on his shoulder and said: "Mr. Budge, do you intend to present yourself for trial when your case shall be called?" Father replied; "That is certainly my intention." His friend then said: "I

will provide bail for you," and he did so. That man was Mr. Charles Bunting, prominent for many years as a banker and at one time State Treasurer of Idaho.

Upon the trial, at the conclusion of the evidence the Court stated in substance: "Gentlemen of the jury, the evidence in this case is insufficient to sustain a conviction. You may retire and render your verdict, but if you convict the defendant I shall set the verdict aside." The verdict of acquittal was thereupon returned from the jury box.

CHAPTER XIII.

TEST OATH HEARING AT WASHINGTON, D. C.—OTHER PUBLIC SERVICE.

THE latter part of October, 1888, father paid a visit to Washington and while there called upon President Grover Cleveland and laid before him the true conditions with respect to the conduct of federal officials in Idaho towards the "Mormon" people. President Cleveland gave close attention to the statement and at its conclusion promised to have the matter investigated, but a few days after father's interview the election returns showed the election of Benjamin Harrison to succeed President Cleveland, so that nothing further was done concerning it.

January 14, 1890, father appeared before the Committee on Territories of the United States Senate, on behalf of the "Mormon" people, in opposition to the admission of Idaho as a State under the proposed constitution which contained what was commonly called the "Test Oath," to-wit:

"Sec. 3. No person is permitted to vote, serve as a juror, or hold any civil office who is under guardianship, idiotic or insane, or who has, at any place, been convicted of treason, felony, embezzlement of public funds, bartering or selling or offering to barter or sell his vote, or purchasing or offering to purchase the vote of another, or other infamous crime, and who has not been restored to the right of citizenship, or who at the time of such election is confined in prison on conviction of a criminal offense, or who is a bigamist or polygamist, or is living in what is known as patriarchal, plural or celestial marriage, in violation of any law of this State, or of the United States, forbidding any such crime; or who in any manner teaches, advises, counsels, aids, or encourages any person to enter into bigamy, polygamy, or such patriarchal, plural or celestial marriage, or to live in violation of any such law, or to commit any such crime; or who is *a member of or contributes*

to the support, aid or encouragement of, any order, organization, association, corporation or society, which teaches, advises, counsels, encourages or aids any person to enter into bigamy, polygamy, or such patriarchal or plural marriage, or which teaches or advises that the laws of the State prescribing rules of civil conduct are not the supreme law of the State; nor shall Chinese or persons of Mongolian descent not born in the United States, nor Indians not taxed who have not severed their tribal relations and adopted the habits of civilization, either vote, serve as jurors, or hold any civil office."

The Idaho Courts had held that the "Mormon" Church did teach polygamy (Woolley vs. Watkins, 22 Pac. Rep. 106), and the object of the foregoing provision was to disfranchise the entire "Mormon" population. Whether an individual "Mormon" practiced bigamy or polygamy was not to be the real test but whether he belonged to or contributed to the support of an organization which taught, advised, counseled, or encouraged any person to enter into bigamy or polygamy. The "Mormons" contended that the "Mormon" Church was not such an organization; that it had ceased to teach polygamy; but in view of the court's decision to the contrary they considered that a great deal of trouble might result if they attempted to exercise the elective franchise with such a provision in the constitution. They felt that the decision had foreclosed them from any further immediate hearing to establish the incorrectness of the conclusion reached and naturally were averse to being deprived of the right to participate in political affairs including the right of self government. Mr. Jeremiah Wilson, of Washington, D. C., a very distinguished lawyer, had been employed to present to the Committee on Territories of the Senate the objections to the constitution and then came Mr. Fred T. Dubois, the delegate from Idaho, who urged its approval. At the conclusion of the talk by Mr. Dubois, my father addressed the committee, and I quote his statement in full:

"Washington, D. C., January 14, 1890.
The Committee met at 2 o'clock p. m.

Present: Messrs. Platt (chairman), Stewart, Davis, Pierce, Butler, Payne, Blackburn, and Jones.

The Chairman: I understand Mr. Budge desires to be heard.

Statement by Mr. William Budge.

Mr. Budge: Mr. Chairman and Senators, I am a stranger among you, and not familiar with the phraseology in use necessarily in connection with legal matters, but I will tell you the truth. I had no expectation of taking part in this discussion, as I supposed it would be confined to the merits of the proposed constitution; but my name having been introduced here by Mr. Dubois in his remarks yesterday, I thought it proper that I should say something in explanation and refutation of his charges, and I thank you very much for the privilege of allowing me to do so.

I would say in reference to the historical narration given here by Mr. Dubois that it is not at all reliable, in consequence of being founded solely upon statements made by our enemies. I presume that we all would be more or less bad if our reputations depended upon what our enemies said about us.

I will relate an instance to show you the kind of evidence that Mr. Dubois has introduced in getting up the history which he retailed yesterday:

A few weeks ago before Judge Anderson in one of the courts of Utah, a man was introduced who made the statement on oath that he crossed the plains, going westward in a Mormon emigrant train in the year 1862, and at a certain place a band of Danites came to the train, dragged a man by the name of Green from his wagon, robbed him, cut his throat, and then disposed of him otherwise. Of course, the defense was not prepared to meet such a charge and the story created, as you may be assured, a very great sensation; but in two or three days afterwards a son and daughter of this witness appeared and under oath declared that they crossed the plains with their father during the year stated by him, and that they were with him constantly on that journey; that no such thing happened as the murder of Green or any one else. Five or six days later the murdered man Green was found in Utah alive and well.

The statement of the first witness, of course, was telegraphed throughout the United States. When a denial came scarcely a non-Mormon paper noticed it. We are placed

under a disadvantage in regard to such matters. If anything is told against the Mormon people it is readily believed no matter how inconsistent or unreasonable or untrue it may be, but any denial of the charge or exposition of the truth is not noticed.

Now, it is on just such evidence as this that the history given us yesterday by Mr. Dubois is based. It is not worth so much as a romance that a person might buy at any book stall for a dime.

Mr. Dubois, speaking of myself, stated that I had been indicted for polygamy. That is not true to my knowledge. I do not desire to quibble, but I wish to be frank and truthful and am prepared to answer any question that I can answer that may not be made clear in my remarks touching this matter.

I was indicted for unlawful cohabitation, but there is a great difference practically between polygamy and unlawful cohabitation. The one accuses a man of violating a law without any apparent justification. The other is an offense in consequence of a man endeavoring to sustain a family which he already has. The men in Idaho who have been prosecuted, and relentlessly so too many of them, are men most of whom had families for from fifteen to thirty years. It is a very difficult thing, Senators, for a man who has raised a family by a woman who has been faithful and true to him, and who has promised under the most sacred obligations to look after her welfare and to sustain her and her children, to tear himself from them and be denied the affectionate embrace of his children. This can not be done in a moment, I assure you.

It is in consequence of men endeavoring in most cases to meet their obligations, which I am sure in your hearts you will approve of, that they have been prosecuted for unlawful cohabitation. Unlawful cohabitation does not mean, according to the rulings of the courts, a personal association. It means being seen on the land near which a plural wife's house has been built. It means the meeting of her in the street and speaking to her as a man would to a neighbor. It means providing the means necessary for her support. All this is comprehended in what is understood to be unlawful cohabitation. So you see how difficult it is and how heartless a man must be if he does not sometimes show a spirit of friendship or kindness or care for his wife and children. You thus perceive the difference between polygamy and unlawful cohabitation.

I was indicted for unlawful cohabitation and I was tried and acquitted. The jury did not move from their seats. That is all there is of that charge.

Mr. Dubois said, in order to give effect to his expressions, that I took what he called the 'underground'; that is, that I evaded the action of the law. This is not true. I never left my home or the county where my interests are. I attended to my business regularly. He said I went to San Francisco. I have never been in California. He said I went to Mexico. I have never been in Mexico.

The Chairman: Let me ask you a question. Before the passage of the law, as I understand it, you had more than one wife?

Mr. Budge: I have three wives, as stated in the evidence which was read by Mr. Dubois.

The Chairman: What you state to the committee then, as I understand it, is that after the passage of the law you ceased to have relations with them as wives, but still supported them and took care of them?

Mr. Budge: Yes, sir; so far as my obligations to them as a man of honor and as humanity would permit, having in view the relations that had theretofore existed. I wish to state to the committee that I took my first plural wife twenty-nine years ago and my second wife upwards of twenty-two years ago.

Mr. Dubois, to show that an influence is exercised by Mormon authorities in Salt Lake City, said that there was a convention held at Malad, and that orders were received from Salt Lake which affected the action of that convention. He said further that I was present. That is not true. I have heard that story about 'orders' and I have made inquiry in regard to it, and I am prepared to say there is no foundation whatever for the statement.

A good deal was said here yesterday by Mr. Dubois, and is said often under other circumstances, that undue influence has been used upon the Mormon people in regard to the exercise of their political privileges and I believe that he stated that at elections in Idaho we received instructions from Salt Lake in regard to the course we ought to take in our political affairs. Now, I believe that gentlemen who live in Idaho and who know me will readily assent when I say I understand as much about what is known as 'Mormon politics' in Idaho as

does any other man, and some of the acts referred to could not have taken place without my knowledge, and I declare to you, Senators, there never has been in my experience any foundation for the statements made yesterday.

Men in Utah know very little about our affairs, and they are not competent to judge what should or should not be done under certain circumstances; and in short there has been no undue influence whatever used by any Church authority.

In regard to the Mormon people voting, no doubt they take the advice of their neighbors, and are persuaded more or less by those who are interested in elections, just as people are elsewhere. It is not very long since I heard Mr. Dubois use his persuasive powers before a meeting in Blackfoot, Idaho, for that very purpose. It is true the audience was not very attentive, but that was not his fault.

I do not think there should be anything attributed to us of a detrimental character in consequence of what people say about Mormons taking advice of friends, even if objection were made to the nature of that advice. They are at perfect liberty to receive or reject such advice. There has never been to my knowledge any influence used unduly in order to control them in their action. I am speaking now of things that I absolutely know.

Mr. Dubois persists in stating what has been stated repeatedly before, that one-third of the adult Mormons in Idaho were practicing polygamy, or were occupying that status. Now there is not the least foundation of truth in that statement, except what was explained in the very able argument against the proposed State Constitution by Judge Wilson.

Forty-three males only are occupying the status of polygamists, in Bear Lake County, and I will pledge my word that there are not more than one hundred and twenty-five who occupy that status in the whole Territory of Idaho. You can for yourselves compare that number, so far as you believe my statement, with the statistics which have been placed before you by Judge Wilson, to arrive at a truthful conclusion in this matter.

The Chairman: What do you mean by that, that there are not more than one hundred and twenty-five male adults in the Territory who have plural wives, or who have had?

Mr. Budge: I mean that there are not more than one hundred and twenty-five males living in the polygamous status

at the present time. As to what there may have been ten or fifteen years ago, I cannot say.

The Chairman: Do you mean that at present there are not more than one hundred and twenty-five people in Idaho who have had plural wives?

Mr. Budge: Yes, sir: and I will further say, according to the very best of my knowledge, that there never has been, at any one time, in Idaho more than one hundred and fifty. Of course, this is an estimate, but I believe it is correct.

Senator Stewart: How many would you estimate, if you included their families and all who had been raised in polygamy, polygamous families and relatives who were committed to that institution by being connected with families who were living in polygamous relations?

Mr. Budge: I could not form an estimate.

Senator Blackburn: What degree of relationship do you mean, Senator?

Senator Stewart: I would say children and grandchildren.

Mr. Budge: I can say this, that, according to my understanding, and I have taken pains to find it out in regard to the county in which I live, that at the present time there are not more than two males in that county who have more than two wives.

The Chairman: To make it perfectly clear, draw the line between polygamy and unlawful cohabitation, and what I understand you to say is that there are not more than one hundred and twenty-five existing in that relation in the Territory now.

Mr. Budge: Yes, sir; to the best of my knowledge.

The chairman: To the best of your knowledge, who at any time, have sustained polygamous relations?

Mr. Budge: Yes, sir.

The Chairman: And that there never have been more than one hundred and fifty at any one time.

Mr. Budge: Yes, sir; and to the best of my knowledge not more than one hundred and twenty-five at present.

The Chairman: Is that in the whole Territory or your county alone.

Mr. Budge: In the whole Territory.

Senator Jones, of Arkansas: Where men have had plural wives since the passage of the present law, they have given up association with them.

Mr. Budge: That is the supposition.

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Senator Jones: In what you say now, you would consider the men having plural wives who have given up their association with them in compliance with the law?

Mr. Budge: Yes, sir.

Senator Jones: All that class?

Mr. Budge: Yes, sir. I have endeavored to show you the difficulty attending a man carrying out, technically, this unlawful cohabitation law, but the presumption is, of course, I can not tell, that the people are endeavoring to observe the law. The marshals have been diligent enough, and those who have violated the law have been prosecuted and I presume that the law is now being generally observed.

Senator Payne: Does your estimate of one hundred and twenty-five embrace those who do not come within your definition of polygamists, but who cohabit unlawfully?

Mr. Budge: Yes, sir; I would like to be understood as saying that strictly speaking we have no polygamists. Polygamy is not practiced there, and I am under the impression that there never has been a conviction for polygamy in the territory.

Senator Davis: How many males are there living in the Territory who have had more than one wife?

Mr. Budge: During what length of time?

Senator Davis: In their life-time.

Mr. Jones: At any one time.

Mr. Budge: I do not know how I can answer the question as to their life-time.

Senator Davis: How many men are there now living in the Territory who have more than one wife at this time.

Mr. Budge: I have stated that in Bear Lake County there are not more than forty-three, and in the whole Territory, according to the best of my judgment—and I think I am correct—there are not more than one hundred and twenty-five.

Senator Davis: How many of those, in your judgment, are now cohabiting with more than one woman?

Mr. Budge: So far as I know, not many of them.

The Chairman: Is the practice of taking plural wives now entirely given up in the Territory?

Mr. Budge: Entirely given up. Polygamy has not been preached publicly or privately for the last four or five years.

The Chairman: Do you hold it is a duty under your Church system or a thing which is permissive?

Senator Jones: It is not a duty under your Church doctrine.

Mr. Budge: I might explain it is this way, that every principle of the Gospel, as we understand it, brings with it certain obligations, but there is no compulsion. A man is accepted and recognized as a member of the Church just as freely if he does not practice polygamy as if he does.

Senator Davis: Is there any compulsion upon his conscience?

Mr. Budge: No, sir; unless it may be on his individual conscience, and, of course, I cannot tell about that.

The Chairman: I understand it to be claimed here, by Mr. Caine, I think, that the accepted doctrine of the Church now is that polygamy was not to be regarded a personal duty, but a matter which the individual had a right to choose whether he would practice or not. Is that not pretty nearly so?

Mr. Caine: We hold this, that it is not obligatory but permissive, although we admit—I do not know whether I so stated before this committee or not—that there were men in the Church who regard it as obligatory upon them, but that the great mass of the Mormon people only look upon it as a permission and not as an obligation. The Church never has declared upon that point.

Senator Davis: Has the Church declared it is meritorious?

Mr. Caine: I do not know. It has been given as a revelation to the Church and the Church has accepted it.

Senator Davis: As a meritorious or indifferent act?

Mr. Caine: I presume it would be regarded as meritorious; but the great mass of the people never have practiced it. The same proportion would probably hold good in Utah as in Idaho. The proportion of polygamists to the whole Mormon people has been greatly exaggerated. The late president of the Church told me, personally, that there were not in Utah at any time to exceed 2,500 polygamists. That was in 1882, when I first came to Congress.

The Chairman: Suppose that a man should now enter into polygamous relations. Would he be deemed by the Mormons to have committed any abstract wrong? I am not speaking now of the fact that there was a law which he had violated.

Mr. Caine: The general feeling among the Mormon people now is that it is the duty of every man to obey the law.

They would generally look with a great deal of displeasure upon a man who openly or secretly violated it.

The Chairman: Would they regard the act as wrong per se?

Mr. Caine: I am not prepared to say as to that, but I will tell you what I heard said by John Taylor, the late president, who is now dead. In a public address in the Tabernacle in Salt Lake City, before a large congregation, he said that any man who, from this time forward, entered into that relation, did so at his peril; I know that the practice has been discouraged by the authorities of the Church.

Mr. Budge: I think it unjust, upon the part of Mr. Dubois, to make the statement that he did, in regard to this matter of polygamy, to say that one-third of the male adult Mormons in Idaho were practicing or occupying the polygamous status. Mr. Dubois also made a statement to the effect, referring to myself, that I occupied the position of a president of a stake, which corresponds with what are called conferences with our Methodist brethren; that the president of the stake could not hold that position unless he had three wives. In Idaho there are five stakes. A small portion of one, it is true, is in Utah. Each stake has a president. Out of those five presidents there are three who, to my personal knowledge, have only one wife each, so that his statement is not true.

Senator Jones: I did not understand Mr. Dubois to make that statement, I thought he said you would not have been president of the stake if you had not had three wives. I did not understand him to say it was an absolute prerequisite to your holding that position that you should have three wives, but that you were preferred over anybody else from the fact that you had three wives. It was considered a recommendation or a qualification..

Mr. Budge: Your understanding answers my purpose just as well. It is not true, because three out of the five presidents in the Territory of Idaho; to my personal knowledge, have but one wife each.

Senator Jones: Was there a man available who had more than one wife?

Mr. Budge: I could not say.

Senator Jones: I would like for you to answer the question directly. Is the fact that a man has more than one wife

considered as qualifying him above a man who has only one wife.

Mr. Budge: No, sir; unless he is otherwise qualified.

Senator Jones: I mean that qualification alone.

Mr. Budge: No, sir.

Senator Jones: That is the point I wished to get at.

The Chairman: How long have you been president of that stake?

Mr. Budge: About twenty years.

The Chairman: Has there been any change in the qualifications, or what are supposed to be qualifications, since you were first appointed? Was it required that a man should have more than one wife in order to be made president of a stake when you were first appointed?

Mr. Budge: No, sir.

The Chairman: Have these other presidents of stakes been occupying their office as olnge as you have?

Mr. Budge: No, sir; they have not.

Senator Butler: I would like to ask Mr. Budge one question. You say that these stakes correspond with what would be called, in other religions, conferences?

Mr. Budge: Yes, sir.

Senator Butler: Are these stakes a religious organization?

Mr. Budge: They are territorial divisions.

Senator Davis: A diocese.

Mr. Budge: They comprehend so many wards.

Senator Butler: Is it a religious organization of the Mormon people or a political organization?

Mr. Budge: It is for the convenience of the Church government.

Senator Butler: And I understand you to say that the stake is solely arranged for Church government and nothing else.

Mr. Budge: Solely, and nothing else.

Senator Butler: I would like to put another question to you. Is there any union between Church and state in the system of Mormon religion?

Mr. Budge: No sir. I have been very much astonished, very often, at the impression that is abroad upon that subject. There never has been any connection between Church and state to my knowledge.

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The Chairman: Is there any book or work which defines the duties of the president of a stake? How are those duties defined?

Mr. Budge: I do not think that there is any information printed in regard to their duties. Their duties simply involve the oversight of the Church members of these different wards in regard to Church matters.

The Chairman: Do you not exercise an oversight in other than religious matters?

Mr. Budge: Not necessarily on account of my position.

The Chairman: Do you not advise the people within the stake in relation to their business, for instance?

Mr. Budge: Not necessarily. If a man comes for advice and I have any to give him I am willing to do so.

Senator Butler: You advise and overlook his religious well-being.

Mr. Budge: Yes, sir.

The Chairman: Do you not advise them about occupations, and how they shall conduct business affairs?

Mr. Budge: Not necessarily. If any person comes on his own account and asks my advice I am willing to give it.

The Chairman: Do they not come practically and receive advice in such matters and act upon it?

Mr. Budge: Not necessarily.

The Chairman: How about political matters; do they ever seek your advice on political matters?

Mr. Budge: Individuals have done so many a time.

The Chairman: Do you advise them as to marital and domestic relations?

Mr. Budge: If they ask my advice and I have any to give them, I do so.

The Chairman: Is it not practically true that you, as the president of a stake, do, in effect, practically advise the people within your jurisdiction upon all matters?

Mr. Budge: It is not true that I do so in any compulsory manner. Neither is it commonly done. If such advice were wanted by any one, it is more especially the business of the bishops to give it.

The Chairman: Is the bishop under you, or not at all connected with you?

Mr. Budge: The bishop is the leading Church authority in a ward.

The Chairman: In the ward?

Mr. Budge: Yes, sir.

The Chairman: Are you superior to the bishop?

Mr. Budge: Yes, sir, in position.

The Chairman: You say that the duties of bishops and presidents are not laid down in print?

Mr. Budge: There are some instructions in print in regard to the duties of a bishop. His duties are more particularly to attend to and advise people in regard to temporalities, if they choose to ask for such advice.

Senator Butler: Do you know anything about the Church government, or any other religion than the Mormon?

Mr. Budge: I know a little, perhaps.

Senator Butler: In a general way?

Mr. Budge: Yes, sir.

Senator Butler: Are there any more instructions to the bishop of a ward in the Mormon Church than there are ordinarily given to a person occupying a similar position in any other religious organization—the priest in the Catholic Church, or the minister in the Baptist Church, or the clergyman in the Episcopalian Church, etc.?

Mr. Budge: I can not answer that question in regard to the churches you have named. I, myself, was brought up a Presbyterian, and I have known of my father asking advice and receiving counsel from his minister.

The Chairman: You were born in England?

Mr. Budge: No, sir; in Scotland. I will take the liberty, with your leave, to say that in all these things as regards temporalities, political or social affairs, there is not the least compulsion or influence used unduly by any man occupying any position in the Church, so far as I know.

Senator Butler: That is the point I want to get at.

Mr. Budge: Of course, you know the confidence people are apt to have in their ministers in any church, and it is likely that they have, in those churches which the Senator named, sometimes ask for counsel or advice in regard to their affairs. It is just so with us.

Senator Stewart: You referred to this, therefore I ask you the question I do. In this Green case there is a good deal of testimony, which I have read, with regard to an obligation taken by Mormons to obey the orders of the Church and regard

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the Church as paramount to the State. Would you like to say anything about that?

Mr. Budge: Yes, sir.

Senator Stewart: What is the fact about it?

Mr. Budge: The fact is, I know that there is no such obligation.

Senator Stewart: Have you read the testimony in that case?

Mr. Budge: Yes, sir; there was a good deal of testimony to the contrary, however, before that court. The testimony to which you have alluded was given by people who once belonged to the Church, and, of course, we do not have the best reputation from people who seek an excuse for separating themselves from their friends. But I know of no such obligation. I was taught before I came to this country, and since I have been here, to respect the law of the land, and I can say, other statements to the contrary notwithstanding, that there never has been any difficulty to my knowledge between the Mormon people and the Government but what has arisen in connection with this marriage relation which we have been discussing. The people are desirous of, and, as has been stated, they are making what progress they can towards bringing about that harmony with the law which is desirable.

Senator Jones: You do not believe, then, that the Mormon Church, as a church, is teaching, or inculcating, or advocating polygamy?

Mr. Budge: No, sir.

The Chairman: Suppose a difference arose between the Church and the state in a matter involving the individual action of a Mormon. Which is he bound to support first. Where is his highest allegiance?

Mr. Budge: The Book of Revelation, called "The Doctrine and Covenants," teaches us to obey the laws of the land. From my personal experience of forty-two years I have never understood, nor been taught to, nor has any circumstance arisen that would lead me to place myself in opposition to the law of the land, always excepting what has arisen in consequence of this marriage matter.

Mr. Shoup: If your Church does not, as a matter of fact, teach and preach and practice polygamy, nor encourage its members to do so, why is it you are opposed to this clause in

our constitution? I understand that to be the main fight against our constitution.

Mr. Budge: The reason is that the courts, governor, as you are well aware, have ruled, notwithstanding our statements to the effect that we have ceased to teach, publicly or privately, or practice polygamy, that we still are polygamists; and of course if such rulings remain this provision in the constitution will disfranchise us.

Mr. Caine: Delegate Dubois said that said clause was put in the constitution expressly to disfranchise Mormons.

Mr. Budge: I would be very much pleased, if it were possible, that I could take an answer to my constituents on this point. It has been shown, and it is true, that polygamy is not practiced; that unlawful cohabitation is practiced to a limited extent, very limited, and that the number occupying that status is very small; that there is no preaching and no teaching of polygamy, and has not been for the last four or five years.

Now, it surely can not be the will of this committee or of Congress to recommend the passage of this proposed state constitution and thereby disfranchise all these people on a ground so limited and so insignificant as this.

Senator Stewart: Do you think that the constitution, with a fair construction, leaving out what the courts have done, would disfranchise the Mormons?

Mr. Budge: According to the rulings of the courts it would.

Senator Stewart: Leaving out what the courts have said, would a fair construction of the constitution disfranchise the Mormons?

Mr. Budge: Of course I can not judge in any other way than by the interpretation of the courts. The courts so interpret it. I do not profess to be a lawyer, and my opinion would not be of much value.

Senator Jones: Mr. Budge has, in effect, stated that there is no polygamy, that they do not teach polygamy, and this provision is simply to disfranchise members of an organization which teaches and practices polygamy.

Senator Butler: The provision of the constitution is that no person is permitted to vote, serve as a juror, or hold any civil office who is a bigamist, polygamist, or a member of any organization which teaches, advises, aids, or encourages any person to do so. The Mormon Church is regarded as a crim-

inal organization, and therefore it applies to all people who are members of the Mormon Church.

Senator Davis. This constitutional provision assumes that the Mormons teach and practice polygamy.

Senator Jones: I think not. I do not think there is anything in the constitution that can be said to make that assumption.

Mr. Shoup: Can not your creed be so amended at any time by striking out or adding to it, so as to discard polygamy and bigamy?

Mr. Budge: Such is virtually the case now, governor. We say that it is not taught or practiced. I can not say that this man or the other man or our people disbelieve it. That is a matter I have nothing to do with. I do not think the law proposes to interfere with what a man believes. If the Mormon people believe in polygamy and still live in harmony with the law, so much more to their credit.

The Chairman: If the courts should construe the constitution according to the fact, there would be nothing in that constitution that you would have occasion to find fault with, would there?

Mr. Budge: I am really not prepared to give an opinion on what may be strictly a legal point as to what meaning may be given to this provision. The intention, as Mr. Dubois very plainly stated, is to disfranchise the whole Mormon people, not the polygamists only. There are virtually, no polygamists to disfranchise. There is not a man occupying the status of a polygamist in Idaho who has professed to vote since the passage of the Territorial test oath law, so that they are out of the question any way. We would be only too glad to co-operate with our fellow citizens in Idaho in support of this constitution, even though we believe that it is going to entail a great deal of unnecessary expense without corresponding benefit. Still, even that would not deter us if we were not to be handed down as slaves by virtue of that provision in the proposed constitution which would deprive us entirely of political power to assist in governing ourselves and taking care of our own property.

Senator Payne: Have you public schools in your county?

Mr. Budge: Yes, sir.

Senator Payne: Are they supported by taxation?

Mr. Budge: Partly.

Senator Payne: And partly by voluntary contributions?

Mr. Budge: Yes, sir.

Senator Payne: Are those schools confined to the Mormon children?

Mr. Budge: No, sir; they are open to the children of all people.

Senator Payne: Do the children of the Gentiles, as they might be designated, attend those schools?

Mr. Budge: We have very few Gentiles in our county. There are two churches there. I do not know, but I believe they also have schools, although there are not many children to attend them. There is no hindrance, on our part, to Gentile children attending our schools. We would be glad to have them do so.

Senator Davis: Have you a school fund, a public fund?

Mr. Budge: Yes, sir.

Senator Davis: Does your county get a share of the apportionment?

Mr. Budge: Yes, sir.

Senator Jones: Has the Mormon Church, as an organization, a code for its government; any laws of their own for the Church government aside from their book of doctrines?

Mr. Budge: The Book of Doctrine and Covenants contains the rules for the government of the Church.

Senator Jones: Does that code enjoin polygamy on anybody as a requirement?

Mr. Budge: No, sir.

Senator Jones: It permits polygamy?

Mr. Budge: Yes, sir.

Senator Jones: Why could you not amend that code so as to forbid polygamy? If President John Taylor, for instance, was warning Mormons that if they committed that act they did so at their peril, why has not the Church law been so amended as to make it a violation of the Church law,—a violation to commit polygamy?

Mr. Budge: I do not think there is anything written in the law in regard to the subject, except the revelation.

Mr. Caine: If I may be permitted I will answer that question. The contention of the Mormons is this, that they did not originate this doctrine. It was given to them by revelation, and it stands upon that revelation.

Senator Jones: Alone?

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Mr. Caine: Yes, sir; and that it is not for them to abrogate that revelation unless they get another revelation from the same source. We do not claim to have any right to amend it.

Senator Stewart: This revelation is regarded as a law of the Church.

Mr. Caine: So far as it applies. They claim that the only way for it to be amended would be by another revelation. They have received that law from a higher power and they can not annul it.

Senator Pierce: Has it been the practice to give advice concerning the exercise of political rights by the president of a stake to his people?

Mr. Budge: Not in an official capacity.

Senator Pierce: You have done it?

Mr. Budge: Yes, sir; but simply as a neighbor, as a citizen.

Senator Pierce: How did they vote on this election for delegates?

Senator Jones: They could not vote.

Senator Pierce: They did not vote at all?

Mr. Budge: Some of them did vote, I believe.

Mr. Shoup: Were there not five or six hundred in your county who voted?

Mr. Budge: A good many of our people voted in consequence of a ruling about which there was some misunderstanding. Some of them voted believing it was agreeable to a decision which had been rendered in the district court.

Senator Butler: I will ask you a direct question, and would like a direct answer. It was charged by Mr. Dubois yesterday, and by others, I believe, that the teachings of the Mormon Church—I think that is the way in which it is put,—are hostile to our republication form of government. Is that true?

Mr. Budge: No, sir; it is not true. It is absolutely false. I remarked a short time ago that before I saw America I was taught to respect the law of the land wherever I lived, and since I had been among the Mormon people in the United States that has been constantly kept before us, that we should honor and respect the law of the land. That is taught to our school children. There is no foundation whatever for any charge to the contrary.

Senator Butler: My question went a little beyond that,

not only a mere perfunctory allegiance to the law, but do they give that loyal support to our republican form of government which should inhere in every citizen of such government?

Mr. Budge: I think so. Of course circumstances which have existed and strife and contention and misrepresentation have sometimes driven us into a position of opposition to some acts of Government officials that might give color to a charge of disloyalty; but truly I assure you we have been taught to be loyal to this Government.

Senator Butler: That is the point on which I wanted to gain information.

Mr. Budge: We hold that the Constitution was given by inspiration to the fathers of this country, and I take a little credit on this point, that the Mormon people revere the Constitution more than it is possible for anybody to revere it who does not believe in such inspiration.

Mr. Stewart: What is the meaning of the preaching, or what was formerly preached, as to a Zion being established here, or a New Jerusalem being established here to rule over the land? There is a good deal of preaching of that kind; what is the meaning of it?

Mr. Caine: "Thy Kingdom come, Thy will be done on earth as it is in Heaven."

Senator Stewart: It is in general language, but it conveys the idea to Gentiles frequently, they become impressed with the conviction that it means that you have a hierarchy that is to be set up above all government, and that ultimately you are to govern the whole land; that you are really setting up a kingdom which is to be above everything else. They get that impression from your preaching, but it is in such general, vague language that it is hard to define. What do you mean by that style of preaching?

Senator Davis: Nothing more than the Second Adventists.

Mr. Budge: Nothing more.

Senator Jones: You hear ministers say every Sunday of the Kingdom of Christ reigning on earth.

Mr. Budge: That is all there is of it.

Mr. Caine: The Mormons believe it in the literal reign of Christ on earth.

Senator Davis: Chaining the devil for a thousand years?

Mr. Caine: Yes, sir.

Senator Davis: That is a good scheme.

Mr. Caine: The only trouble is that the Gentiles misconstrue it, as they do everything else in regard to the Mormons.

Mr. Budge: Mr. Dubois made some reference yesterday to what is called the blood atonement principles. There is not the slightest foundation for any such charge against the Mormon people in any shape or form whatever. There are no people of whom I know anything who regard human life as more sacred than do our people, and murder more damnable. Our revelations tell us that for a man who sheds innocent blood there is no salvation in this world or that which is to come. I simply desire to state that there is no such doctrine taught or believed by the Mormon Church. This charge has been exploded a good many times already.

I thank you, Mr. Chairman, and gentlemen of the Committee, for your courtesy.

The Chairman: We will now hear Judge Wilson."

The constitution, as proposed, was adopted and a law was passed by the State legislature which was deemed necessary to give it effect but the law shortly afterwards, was repealed and "Mormons" have always (excepting as to one or two elections), enjoyed the same rights as other citizens. Since it is the fact—as was urged at the hearing—that the "Mormon" Church has ceased to teach, or countenance bigamy or polygamy, "Mormons" could freely subscribe to the "Test Oath" as a condition to casting the ballot should such action ever again be required by law.

After statehood father was, to a greater or less degree, interested, as he always had been, in political and other public affairs. He was generally regarded as the most prominent "Mormon" in Idaho and the one whose advice was most sought after in matters affecting his people. He was elected to the State Senate from Bear Lake County, in 1898, which was the last political office held by him. He continued, however, to perform his duties as Stake President up to the year 1906, when he was called to perform other duties, mention of which will be hereafter made.

Throughout his entire career he has been active and diligent in the performance of his duties and was always diligent in assisting and encouraging the people among whom he labored. He has written numerous tracts upon theological questions which have been widely distributed. "The Only True Gospel," written Nov. 15, 1878, and "The Gospel Message," a discourse delivered at Chesterfield, England, Aug. 10, 1879, both published at Liverpool, while father was president of the European mission are still published by the Church and distributed by its missionaries. I may also add that for many years father contributed to local newspapers articles upon political and social questions. I have thought it proper to have some of his writings published in connection with and as an appendix to this short history of his life. He was also, for a time, Editor of the *Southern Idaho Independent*, a weekly paper, published at Paris during the 80's.

Whenever there has been an opportunity to do something for the upbuilding of the community, father was one who was foremost in its accomplishment and with the valuable assistance of those associated with him much was done during his thirty years residence to make Paris one of the most prosperous little towns in the State. It is, and ever since the organization of Bear Lake County has been, the County Seat notwithstanding many attempts have been made to have Montpelier substituted. The people of that community cannot, of course, be blamed for their efforts in that direction and but for father's prompt action on several occasions Paris would have lost in the contest. He must also be given a large measure of credit for the beautiful Stake Tabernacle, the construction of which he supervised, it being the largest church edifice in Idaho, with a seating capacity of over 2,000 and built entirely from subscriptions of the people at a cost of approximately \$50,000. Also the Fielding Academy, which, while under the supervision of President James H. Hart, while in course of construction, was given close attention and support by father because of the great interest he had in educational enterprises. Of course, these buildings are

primarily monuments to the generosity and public spirit of the people who contributed the means, but it must not be forgotten that it required perseverance, patience and great self-sacrifice on the part of those who took the initiative in public affairs, to finally accomplish what they set out to do, and without which no considerable enterprise dependent on contributions from the people can ever be successfully consummated. I wish, also, to record that father was the pioneer of the movement for the Paris-Franklin wagon road, and while others have since succeeded in getting financial assistance from the state (which father at one time almost accomplished while he was in the Senate) and have by their commendable efforts had constructed a splendid road over the one short route to Cache Valley, father was really the first person to actively urge construction of this much needed public highway. I mention these few matters simply as indicating his constant desire to promote the public good and to assist in upbuilding the community and county in which he lived. During the late years of his residence in Paris, he endeavored to induce the railroad company to build a branch line to Paris, and on down the valley to Fish Haven. The efforts of others who continued the good work have been highly successful for Paris now has excellent railroad service, and eventually Fish Haven will, doubtless, have the railroad also. Father also repeatedly endeavored to persuade the sugar companies to construct a sugar factory in Bear Lake County and has, in all matters looking to the material, educational and spiritual welfare of the people been one of the foremost. In all that was accomplished during his residence, in Idaho, father was faithfully supported and assisted by his counselors, Presidents, James H. Hart and George Osmond, and at later date, by President William L. Rich, who succeeded President Osmond, also by President J. U. Stucki, who served so faithfully for many years as stake clerk, and many others who so willingly responded and gave of their time and substance in the furtherance of all desirable enterprises.

CHAPTER XIV.

TESTIMONY BEFORE THE SMOOT COMMITTEE.

In December, 1904, father was summoned as a witness before the Senate Committee on Privileges and Elections at Washington at the hearing upon the protest against Senator Reed Smoot of Utah, retaining his seat. I was invited to accompany him which I did and we had a very pleasant trip. We secured rooms at the Driscoll hotel, a short distance from the capitol and attended the sessions of the committee for several days before father was called to the stand, and of course, the proceedings were very interesting, numerous witnesses from Idaho and Utah being required to give their version of occurrences and conditions in their respective states as touching the alleged interference of the "Mormon" Church in politics and the practice of polygamy since the manifesto of 1890. It may be that some members of the family have a complete copy of the proceedings before the Committee but those less fortunate will, I am sure, be glad to have at least a copy of father's testimony and I, therefore, set it forth in full:

Testimony of William Budge.

William Budge, being duly sworn, was examined and testified as follows:

Mr. Tayler: Where do you live?

Mr. Budge: In Paris, Idaho.

Mr. Tayler: How long have you lived there?

Mr. Budge: Thirty-five years.

Mr. Tayler: You are a member of the Church of Jesus Christ of Latter-day Saints?

Mr. Budge: Yes, sir.

Mr. Tayler: How long have you been a member of it?

Mr. Budge: Since the year 1848.

Mr. Tayler: Where did you become a member of the Church?

Mr. Budge: In Scotland.

Mr. Tayler: When did you come to this country?

Mr. Budge: In 1860.

Mr. Tayler: Where did you live before you went to Idaho?

Mr. Budge: I lived in Cache County, Utah.

Mr. Tayler: And having lived there some years went to Idaho, where you now live?

Mr. Budge: Yes, sir.

Mr. Tayler: What official position do you hold?

Mr. Budge: I am president of the Bear Lake Stake. That is a territorial division.

Mr. Tayler: How large a territory is that? Is it just the county of Bear Lake?

Mr. Budge: Just a little over; yes, more; a little more than the county of Bear Lake. It is a very small county, however.

Mr. Tayler: It includes all of Bear Lake County and some area outside of it?

Mr. Budge: Yes, sir.

Mr. Tayler: How long have you been president of that stake?

Mr. Budge: Since 1877.

Mr. Tayler: Are you a polygamist?

Mr. Budge: Yes, sir.

Mr. Tayler: How many wives have you?

Mr. Budge: Three wives.

Mr. Tayler: How many children?

Mr. Budge: Twenty-five.

Mr. Tayler: When were you married to your third wife, Mr. Budge?

Mr. Budge: In 1868.

Mr. Tayler: That was the last marriage?

Mr. Budge: That is the last.

Mr. Tayler: How old is your youngest child?

Mr. Budge: Between 6 and 7 years of age.

Mr. Tayler: Between 6 and 7 years of age?

Mr. Budge: Yes, sir.

Mr. Tayler: The mother of that child is your wife who was married to you in 1868?

Mr. Budge: Yes, sir.

Mr. Tayler: How many children have you had by her since 1890?

Mr. Budge: Three children.

Mr. Tayler: Where are your other wives?

Mr. Budge: Living also at Paris.

Mr. Tayler: You do not live with one of them at the exclusion of the others, then?

Mr. Budge: No, sir.

Mr. Tayler: Most of your children are grown persons?

Mr. Budge: Yes, sir.

Mr. Tayler: You have a son who is the judge of the county in which you live?

Mr. Budge: The judge of the district.

Mr. Tayler: Exactly; the district; which includes the county in which you live?

Mr. Budge: Yes, sir.

Mr. Tayler: You have a son who is the county or prosecuting attorney of the county in which you live?

Mr. Budge: Yes, sir.

Mr. Tayler: You have a son-in-law who is the chief assayer in charge of the mint at Boise?

Mr. Budge: Yes, sir.

Senator Dubois: What is his name?

Mr. Tayler: What is his name?

Mr. Budge: H. Smith Wooley.

Mr. Tayler: Is your daughter postmistress at Paris?

Mr. Budge: Yes, sir.

Mr. Tayler: I suppose you are the most prominent Mormon in Idaho, are you not?

Mr. Budge: That is—

Mr. Tayler: I do not mean by that that you have made yourself so, but I mean your official position in the Church and the years that you have lived there have given you that prominence.

Mr. Budge: I may be so considered, yes.

Mr. Tayler: You are so considered whether you are entitled to such elevated position or not. Is it not right?

Mr. Budge: Yes.

Senator Dubois: I will testify to that.

Mr. Tayler: Were you a member of the State senate in Idaho?

Mr. Budge: I have been.

Mr. Tayler: When?

Mr. Budge: I think six years ago. I am not sure; six or eight years ago.

Mr. Tayler: I forgot to ask you your politics.

Mr. Budge: I am a Republican.

Mr. Tayler: Mr. Budge, in the *Evening Capital News*, which is a paper published at Boise, I believe, of date June 25. 1904, is a printed communication headed "An Open Letter from Bishop Budge," and with the printed name at the end "William Budge." Is that your letter?

Mr. Budge: I believe so.

Mr. Worthington: Show it to him.

Mr. Tayler: I will.

Mr. Budge (examining newspaper): Yes, sir; that is my letter?

Mr. Tayler: That is your letter?

Mr. Budge: Yes, sir.

Mr. Tayler: I want this letter to go in.

Mr. Worthington: Do you mean extracts from it?

Mr. Tayler: No; the whole letter.

Mr. Worthington: All right, if the whole letter is to go in.

Mr. Tayler: It is not very long. I will read it.

The Chairman: Read it, Mr. Tayler.

Mr. Tayler: The letter is as follows:

"To the Editor: The Democratic convention held at Weiser on the 6th instant has called forth considerable discussion as to the propriety and effect of the adoption of the anti-'Mormon' programme outlined by Senator Dubois. The resolution passed by the convention is as follows:

"We instruct our delegates to the national convention to use every honorable means to have the said convention place a plank in the national Democratic platform advocating such an amendment to the Constitution of the United States as will authorize Congress to pass such national legislation as may be necessary to suppress polygamy or unlawful cohabitation within the United States or any Territory subject to its jurisdiction, and to provide for the punishment therefor."

"There is evidently but one purpose of the resolution, although it is general in its terms: Dubois intends to appeal to the prejudices of the members of both parties against the Mormons. The solidity of the delegates from the southeast against

the resolution, and the fact that the Senator fought them on the floor of the convention, indicates that he is determined to sacrifice the interests of the Democratic party to accomplish his purpose, as he must reasonably conclude that the southeastern counties will not sustain him in his bitter and unnecessary attacks upon a portion of the people of the State.

While there is peace and good will existing politically, as fully as may be expected in any prosperous, order-loving State, what object can Dubois have in making an effort to disrupt parties, create confusion, and interfere with the present active development of our State? Dubois has always been a selfish political adventurer, who, in pursuit of personal interests, has lost the confidence of both political parties, but now, professing Democracy, is using that party organization in order to systematize his operations in an endeavor to establish a new party that he can lead, and thus control the next legislature, through which he may work to bring about his re-election two years hence. Otherwise he can not be re-elected.

On what pretext does he intend to deprive both the Republican and Democratic parties as now constituted of their legitimate representation in the Senate? It is this, that the

Mormons are still practicing polygamy, and that he is disgusted with the continuance of that form of immorality, which vexes his pure and righteous soul; and to reach the transgressors he is willing that the Democrats should throw their fundamental doctrine of State rights to the winds and stultify themselves, to put down polygamy—and to place him in the Senate once more—especially the latter. I cannot for a moment suppose that he is raising all this excitement in the interests of morality, or he would have adopted the amendment to the anti-polygamy resolution against other sexual offenses offered at the convention. I desire the Christian ministers and the women of Idaho to note that Dubois professes a desire to punish polygamy that he may obtain, by deception, your influence to assist him in his political projects; but he refuses to adopt a measure to punish adultery, seduction, and the business of brothels.

Polygamy among the Mormons in every phase has practically disappeared and will soon be a thing of the past without legislation, and in proof of this statement I desire to present, for the information of the public, a few positive facts which I have taken the trouble to obtain. Senator Dubois has at dif-

ferent times made exaggerated statements as to the number of polygamists in Idaho, placing that number as high as one-third of the Mormon population. In Bear Lake County, which Mr. Dubois has been in the habit of calling the hotbed of polygamy in Idaho, there are but twenty men who occupy the status of polygamy. The ages of two of them is 42 years, one is 44 years old, and the others are between the ages of 58 and 76. If my word is doubted in regard to the number of persons who live in polygamy in this county I refer you to Rev. R. P. Boyd, a Presbyterian minister, who lives in Paris. He has always been exceedingly interested in the family relations of the people here and given much attention to polygamy. He is a good neighbor and will tell the truth. According to the course of nature (the ages of the wives estimated) the increase of these polygamous families is not likely to be such as to occasion alarm. At the time Idaho was admitted as a State (1890) the number of polygamists in Bear Lake County was, on close examination, found to be 43, and as to the whole State estimated to be 150. In the whole State now we estimate the number to be about 60. The Mormon population at the time mentioned was estimated to be 25,000; now it is nearly 40,000.

'Dubois' judgment must be very poor or he must have a poor opinion of the judgment of the intelligent citizens of Idaho, if he expects to deceive them with such a transparently foolish proposition as this polygamy question. There is no teaching or practice of polygamy by the Mormon people in Idaho. So long ago as Judge Berry's time, he, in a decision, so declared. The offense of polygamy never was at any time committed by the Mormon people in Idaho, but a few people do live in Idaho who a long time ago married a second or a second and third wife elsewhere. A third wife was unusual. Do the people of Idaho wish to join the unscrupulous Senator to run a few old people from their homes, which they so much need in their old age, in order to help an unworthy man to remain in the Senate of the United States, and thus deprive better men and abler of their legitimate opportunities as faithful party adherents?

'Church influence' is another complaint which is used as capital in creating prejudice in connection with the effort of Mr. Dubois to re-elect himself. I wish to state the facts as I understand them. Both the great parties, as well as the Populists, have at times desired Mormon help at elections, and we

have taken no exceptions to their applications. As individuals we had as much right to give or refuse it as any other citizens. Whichever party, however, received the least encouragement made the greatest noise about 'Church influence,' and blamed the bishops and others for using undue power. As it has been no uncommon practice elsewhere for politicians to help their friends at a distance at election times, so also have men from Utah come over the line to take part in politics in this State.

'It is also true that we are all subject to the influence of others more or less, and we must not expect an unnatural condition among Mormons, but they are just as unlikely to accept advice against their own interests, or to lose their independent political judgment, as non-Mormons, and in proof of their independence in politics statistics will show that in the south-eastern counties, which were visited by men from Utah, the people did not change their political status in nearly so great a degree as some of the other counties in which there were no campaigners from outside. So long as it is understood by experience as well as by declaration of Church authorities that Mormons are entirely free to vote for any person or support any political party they choose without let or hindrance, the responsibility at election times must rest with the individual. The Church as such has never recognized politics as any part of its work, neither has it at any time called to account or corrected any man on account of his voting or political affiliation that I have ever heard of, and if it is true what our kind friend, the *Boise Statesman*, writes as to my position in politics (the agent of the Church in Idaho), I ought to know whereof I speak.

'I have heard many of the Church authorities express their views on political matters, Democrats and Republicans, but I could not well have pleased them all if they had desired a certain policy to be pursued in Idaho. I have never considered it necessary to ignore or neglect my duties as a citizen because I may be considered somewhat prominent in my Church. I vote as I think best, and I would consider it a hardship if I was not permitted to express my views to my neighbors. They can do as they please and must be responsible like other people.

'I have often thought the Mormon people slow to understand the nature and value of their political interests, but if the majority of the delegates who attended the Weiser convention truly represent their constituents, I will hand the diploma for

folly to those who sent them. Dubois & Co. asked the Democrats on the occasion referred to, to proclaim to the world that there was polygamy in Idaho, and that the State had neither the will nor the means of calling the offenders to account; that the State could not be trusted to hunt up, try, convict, and punish a few old men who possibly would be amenable, and that the danger to the Commonwealth must be brought before the national convention by United States Senator Dubois and the aid of the General Government solicited. Ye Democrats and others in Idaho, you are asked to deny your Democracy and give the Senatorship to Dubois in exchange for the punishment of a few old men, the pioneers of your own State, who have assisted under many trying circumstances to build it up.

'Dubois dragged my family affairs before the convention, which I thought was bad manners and very ungentlemanly, and his earnestness led him to increase the number of my wives. I have three wives, the last of whom I married in 1868. I married them all under the most sacred obligations to care for them, and to feed, clothe, and educate my children, which I have done to the best of my ability. I married them for time and all eternity; they are permanent wives and I can not forsake them. Senator Dubois may know men who have had more wives than I, although he did not mention it—temporary wives, however.

'A feeling of gratitude prompts me to say that the Senator honors me very much by inferring that I have the ability to dictate the politics of the State of Idaho, but I can only accept his kind opinion as the expression of his fervent friendship, for I am sure I lack the knowledge and wisdom to undertake so great a responsibility, provided the opportunity was given, and I trust that my political friends are aware that I have not at any time asked for any special favor.

'WILLIAM BUDGE.'

The Chairman: What next, Mr. Tayler?

Mr. Tayler: That is all.

Mr. Worthington: How long have you been a Republican, Mr. Budge?

Mr. Budge: I just forgot the date, but at the time of the division. It was well known by the people in Idaho and elsewhere, perhaps.

Mr. Worthington: About 1891, was it not?

Mr. Budge: I became a Republican. Before that time—will you allow me to explain briefly?

The Chairman: Certainly.

Mr. Budge: Before that time we had little occasion for politics. We did not look after politics very much.

The Chairman: Before what time? I did not hear you.

Mr. Budge: 1891, did some one say?

Mr. Worthington: Give your own recollection about the date, Mr. Budge, when you became attached to political parties in that region. It has been testified in this case that it was about 1890, but I do not know when it was.

Mr. Van Cott: Senator Dubois can probably supply that date.

Mr. Budge: Senator Dubois will remember.

Senator Dubois: Do you mean statehood?

Mr. Van Cott: No; the division on party lines.

Senator Dubois: We have always had strict party lines in Idaho.

Mr. Budge: The Mormon people have not always had strictly party lines. The bulk of the Mormon people in Idaho were Democrats, and certain circumstances transpired which pressed them together—that is, they fled together for protection and voted the Democratic ticket. At a certain time—that was about the time of the manifesto—the people were, as it were, left at liberty. The hand of friendship was held out by the leading politicians of Idaho to the Mormon people—that is, men belonging to both parties. I suppose each party expected to have the support of some, more or less, of the Mormon people, and the people were left at liberty. They always had been, but they were kept together by what they called oppressive measures—acts that compelled them to help each other as much as possible. They did not consider politics at all, but protection; but after the manifesto they did divide on party lines.

Mr. Worthington: The manifesto was issued in the fall of 1890?

Mr. Budge: Yes, sir.

Mr. Worthington: Then I was right. It was about 1891?

Mr. Budge: Yes; that is about the time, and I became a Republican at that time.

Mr. Worthington: I want to ask you the dates of your

marriages to your first and second wives. You said you married your last wife in 1868?

Mr. Budge: Yes, sir.

Mr. Worthington: When did you marry the other?

Mr. Budge: I married my first wife in 1856.

Mr. Worthington: Is she living?

Mr. Budge: Yes, sir.

Mr. Worthington: When did you marry the second wife?

Mr. Budge: 1861.

Mr. Worthington: She also is living?

Mr. Budge: Yes, sir.

Mr. Worthington: It appears, then, that in your case all your marriages were before the manifesto. Can you tell us what has been going on in Idaho, where you have personal knowledge of the matter, as to any plural marriages since the manifesto?

Mr. Budge: There have been no plural marriages in Idaho that I know of since the manifesto.

Mr. Worthington: It has been brought out that you have been there a long time, and are perhaps the most prominent man there. Do you think any question of that kind, grave or small, could have occurred that you would not know about?

Mr. Budge: Possibly I might not know what was done in some other county, but in a general way I think I would.

Mr. Worthington: Has it come to your knowledge or information that there has been a plural marriage celebrated in Idaho since the manifesto?

Mr. Budge: There never was a plural marriage celebrated in Idaho at all; but there was a time when those who were married in that way were married elsewhere.

Mr. Worthington: Has it come to your knowledge or information, then, that since 1890 any of your men living in Idaho have been married to a plural wife anywhere?

Mr. Budge: No, sir; I do not know of any such circumstance.

Mr. Worthington: Do you know Mr. Hickman, who has been examined here as a witness?

Mr. Budge: No, sir; I never saw him until he was here.

Mr. Worthington: He has testified he married a second wife, and that for a time after that the second wife lived in

Idaho, and that he visited her there. Do you know anything about that?

Mr. Budge: No, sir; I do not know anything about that.

Senator Dubois: Do you know a man named Newton?

The Chairman: One moment. Mr. Worthington, I suppose, is not through.

Mr. Worthington: You have said in this letter, which I am glad has been put in the record, that you vote as you think best. Is that true?

Mr. Budge: Yes, sir.

Mr. Worthington: Have you always exercised and had the privilege of voting for a Democrat or a Republican or otherwise, just as you pleased?

Mr. Budge: Always.

Mr. Worthington: Have you in any way endeavored to or have you used any force or compulsion, on account of your position in the Church, against any man to vote otherwise than he pleased?

Mr. Budge: No, sir.

Mr. Worthington: So far as you know, has the Mormon Church or any Mormon official done so in Idaho at any time?

Mr. Budge: Not that I know of.

Mr. Worthington: There is one thing to which Mr. Van Cott calls my attention. Mr. Jackson has testified as to the leading young Mormon, whose name has not been mentioned, that you 'directed him to do certain things regarding politics, which this young man refused to do, on the ground that he was not obliged to obey President Budge in political matters. This Mormon was thrown out of the Church for disobedience. I believe they call it being out of harmony with them. He has since been endeavoring to be reinstated. He came to my meeting at Montpelier and said, 'Mr. Jackson, we are very glad this matter has come up in this way.' Then he drew out of his pocket a clipping from the *Deseret News*, and so on.

I have read all he says about you in relation to that matter. Does that recall to you any circumstance, or can you tell to what Mr. Jackson was referring when he made that statement?

Mr. Budge: Was it of me?

Mr. Worthington: Yes; let me read it again. He says:

'In Montpelier one of the leading young Mormons attended the meeting'—

That is, a meeting of the Democratic party in this last year, as I remember.

'He was not a member in good standing. He had offended, some years ago, President Budge in a political matter. Stake President Budge directed him to do certain things regarding politics, which this Mormon refused to do, on the ground that he was not bound to obey President Budge in political matters. This Mormon was thrown out of the Church for disobedience. He has been since endeavoring to be reinstated.'

Senator Smoot remembers that he afterwards said the name of this young man was Hart. Do you remember the circumstance?

Mr. Budge: Yes, sir.

Mr. Worthington: It is due to you that you shall have an opportunity to state what the fact is in regard to that matter.

Mr. Budge: Just previous to an election I had spoken in different places during the campaign—

The Chairman: What election, Mr. Budge?

Mr. Budge: That was the election of McKinley.

The Chairman: His first or last election?

Mr. Budge: The last.

The Chairman: In 1900. All right.

Mr. Budge: I had an opportunity in Paris to speak to a number of our neighbors there, and I did advance some reasons why we should sustain McKinley, but in the same spirit that I would have spoken elsewhere. There was no compulsion in any degree whatever but I advanced some reasons that would favor their voting for McKinley. This man Hart took exception to this, and went down to Salt Lake City to complain to the authorities in regard to what I was doing. The authorities there, of course, did not wish to interfere in political matters. This Hart complained a great deal, and does now, about Church influence, imagining that people are compelled in some degree to vote. They paid no attention to his complaints, because they did not wish to interfere in such matters. He came back and reported that the First Presidency of the Church had repudiated my action, and printed a letter in one of the Salt Lake papers to that effect. He came back and attended a meeting and gave the result of his visit to the people there who were at the meeting. That was all the offense that I gave him. He is not out of the Church, as this gentleman has said.

Mr. Worthington: Do you remember whether Hart was elected or not?

Mr. Budge: He was not elected that time, I think.

Mr. Worthington: He has been elected since, I believe?

Mr. Budge: Yes.

Mr. Worthington: To what office?

Mr. Budge: County auditor.

Mr. Worthington: Of what county?

Mr. Budge: Bear Lake.

Mr. Worthington: That is the county where you live?

Mr. Budge: Yes.

Mr. Worthington: This young man has since been elected to this office?

Mr. Budge: Yes, sir.

Senator Dubois: Where do you say this controversy with Mr. Hart was? Where did the controversy occur between you and James H. Hart?

Mr. Budge: The meeting?

Senator Dubois: The controversy. At what kind of a meeting?

Mr. Budge: A meeting of a few of the neighbors.

Senator Dubois: Was it a teachers' meeting?

Mr. Budge: No, sir; no meeting at all, except a gathering—an informal gathering of the neighbors.

Senator Dubois: Do you recollect my calling on you at your office in Paris?

Mr. Budge: Yes, sir.

Senator Dubois: On one occasion, when two young Mormons waited for me on the outside? Do you remember that occurrence?

Mr. Budge: I remember you calling at my office.

Senator Dubois: It was charged at that time throughout Bear Lake County by Mormons, and brought to my attention when I came there to make a speech, that you had announced in your Church—and it was with the permission of the authorities—that they should vote for a certain ticket, was it not? Was not that current all through Bear Lake County?

Mr. Budge: Did it occur that I said that in a public meeting?

Senator Dubois: Did I not call upon you in regard to that rumor?

Mr. Budge: I don't remember your talking about the rumor.

Senator Dubois: What did we discuss? I do not recall any other time, do you, when I paid a visit to you?

Mr. Budge: I only remember you calling once.

Senator Dubois: What was the occasion of my calling? This, I think—I am quite sure; you can, perhaps, refresh my memory—was during the election of 1896.

Mr. Budge: Possibly.

Senator Dubois: What was the occasion? It was a political visit, was it not?

Mr. Budge: Well, you would be better able, Senator, to state what object you had in coming. I don't know.

Senator Dubois: It was rumored throughout Bear Lake County, and the rumor was brought to me by Joe Rich and others, whose names I do not recall, but by numbers of Mormons, that you had announced publicly, in a public meeting, that it was the wish of the authorities that they should vote for McKinley and a Republican legislative ticket; and at the instance of these Mormons I called on you to ascertain whether you had that authority from the Presidency of the Church. Was not that what I called on you about?

Mr. Budge: I do not remember, Senator; it might have been.

Senator Dubois: What did I call upon you about?

Mr. Budge: I do not remember, senator; it might have been as you say.

Senator Dubois: What did I call on you about?

Mr. Budge: Supposing you did, I don't wish to dispute the matter with you. I have a great deal of business to do, and I don't remember every little thing that happens.

Senator Dubois: Did you announce in the Church, then, publicly that it was the wish of the authorities?

Mr. Budge: I say here solemnly that I never did say, in any public Church meeting, that the people should vote any ticket of any party. I don't care what the rumor was.

Senator Dubois: Was it not the understanding among a great many Mormons that you did say that—that they heard you say it?

Mr. Budge: No, sir; I don't know of any such understanding, and if the Senator did hear such rumors, it would be nothing uncommon. Where so many people are interested in

politics particularly, there are liable to be a great many rumors, and the Senator should know by this time that that is the fact. But I deny it.

Senator Dubois: I went to you directly when they brought these rumors to me. What party did you belong to up to 1886?

Mr. Budge: Before I became a Republican I voted and was connected in part with what we Mormons called the People's party, and we operated with the Democrats part of the time, at least.

Senator Dubois: Was not your ticket labeled Democratic? Did you not always support the Territorial Democratic nominee for Congress?

Mr. Budge: Well, I say that we did part of the time, calling ourselves the People's party, but we operated with the Democrats.

Senator Dubois: When did you call any county ticket in Bear Lake County the People's party ticket?

Mr. Budge: I don't remember dates in regard to it. Not being a politician, I don't pay much attention to such things. When a time comes that I have an opportunity of exercising my privileges as a citizen, I do so according to my understanding of what is right.

Senator Dubois: As a matter of fact, was not the county ticket in Bear Lake County always called the Democratic ticket?

Mr. Budge: I have no doubt but it was. It might be.

Senator Dubois: Was not every Mormon in Idaho a member of the Democratic party up to 1886?

Mr. Budge: I could not tell that. I do not know.

Senator Dubois: Do you know of any single solitary Mormon in Idaho who was not a Democrat up to 1886?

Mr. Budge: I will tell you. The truth is that the Mormons in those early years were neither, in principle, one thing or the other. So what they called themselves I don't know.

Senator Dubois: Did they not elect members of the legislature who were called Democrats?

Mr. Budge: Yes.

Senator Dubois: And did not these Democratic members of the legislature, so called, go into caucus with the other Democratic members of the legislature?

Mr. Budge: I think it is very likely.

Senator Dubois: And affiliate with them?

Mr. Budge: That is what I have been saying. Very likely.

Senator Dubois: Why were they not Democrats?

Mr. Budge: I say they did operate with the Democrats.

Senator Dubois: They were called Democrats as much so as they were in any other county of the State or Territory?

Mr. Budge: Is that so?

Senator Dubois: You were disfranchised in the legislature of 1884-5? The test oath of Idaho was passed during the session of the legislature of 1884-85, was it not?

Mr. Budge: Well, Senator, as I have intimated already, I have given very little attention to such matters, and I have not tried to keep them in my mind as to dates. I am busily engaged otherwise and I have something else to do.

Senator Dubois: Do you recall whether there was an Idaho test oath? Was there ever any such thing as an Idaho test oath?

Mr. Budge: Yes; I understand it.

Senator Dubois: Did you ever take that test oath?

Mr. Budge: No; I never did.

Senator Dubois: Did you ever vote while that oath was in force?

Mr. Budge: Possibly.

Senator Dubois: Then you took the test oath?

Mr. Budge: I say possibly.

Senator Dubois: Do you know whether you took the test oath? You could not vote unless you took the test oath, could you, up to the time that the laws putting it into effect were repealed, which was in 1892?

Mr. Budge: There were a great many who did not take the test oath, I presume.

Senator Dubois: As a matter of fact, did any Mormon who was in good standing in the Church take the test oath and vote?

Mr. Budge: I couldn't say what the good Mormons did do. I don't remember.

Senator Dubois: That test oath was in force until after statehood, was it not?

Mr. Budge: There were a number of years, I know, that we did not vote in consequence of the test oath; but as to what years we did not vote I couldn't tell.

Senator Dubois: It seems to have been a matter of some

indifference to you. Now, as a matter of fact, were not a number of Mormons cut off from the Church immediately prior to the election of 1888, in order that they might vote?

Mr. Budge: No, sir; no such thing ever occurred where I live as far as I know.

Senator Dubois: Is it not a matter of fact that some 150 or 200 of them were arrested on account of this?

Mr. Budge: Yes, sir; it is true that a good many were arrested. I don't know the number; but I say that no man was cut off the Church to vote.

Senator Dubois: You say you do not know whether they were cut off for that purpose?

Mr. Budge: That may be your statement; but I say it was not so, to my knowledge.

Senator Dubois: Were not a number of them arrested, and was it not proven?

Mr. Budge: No, sir.

Senator Dubois: By their own testimony?

Mr. Budge: No, sir; not where I live, I say.

Senator Dubois: Did you give the orders to the bishops to give these men a certificate that they should withdraw from the Church?

Mr. Budge: Oh, that is a different thing. One of the judges that we had in the district where I lived stated to the people that if they did not belong to the Mormon Church they could vote; so they withdrew from the Church—from any connection with the organized Church—to vote, but they were still Mormons, or claimed to be, just as a Mormon would be a member who came from England with a certificate of standing as a Mormon —came to this country and held it in his pocket. He is a Mormon, but he does not belong to the Church organization.

Senator Dubois: Then they could take the test oath and could swear that they did not belong to or contribute to the support of an organization which permitted polygamy, etc.?

Mr. Budge: Such was the advice given by one of the district judges.

Senator Dubois: Was it not your advice to these Mormons and bishops to give them this certificate that they had withdrawn?

Mr. Budge: Not mine in particular that I know of.

Senator Dubois: Did you not approve of it?

Mr. Budge: Well, I approved of it this far, that if it would give the people what we considered to be their rights, I had no objection; but I don't interfere with people, you know, in such things as that if they wish to do it.

Mr. Tayler: I understand he issued the certificates. Is that it?

Senator Dubois: He directed the bishop to issue the certificates.

Mr. Worthington: Certificates of withdrawal.

Senator Dubois: Certificates of withdrawal from the Church, and they resumed their active membership in the Church immediately after election, did they not; immediately after they voted?

Mr. Budge: Some of them did, I believe.

Senator Dubois: And on account of this, what was considered a transparent subterfuge, a great many of them were arrested, and as a matter of history is it not true that one was in jail and taken out on a writ of habeas corpus, and on that account the test oath came before the Supreme Court of the United States?

Mr. Budge: The Senator is making an explanation. If there is any question for me to answer I will do so.

The Chairman: I was about to ask the Senator to name the individual in the case.

Mr. Budge: I don't recollect of any persons that withdrew from the Church to exercise their political privileges that were imprisoned. I don't remember it—not in our county; but I can remember of people being arrested for unlawful co-habitation and polygamy.

Senator Dubois: I think I can refresh your recollection.

The Chairman: Beason was one of the parties, I believe.

Mr. Van Cott: It was the case of Davis vs. Beason, I think.

Senator Dubois: It was a case which arose in Oneida County. Mr. D. W. Standrod was the prosecuting attorney. The man was put in jail, and taken out on a writ of habeas corpus, and the case came directly to the Supreme Court of the United States. He was one of those who had received a bishop's certificate, was he not?

Mr. Budge: That might possibly be. I don't know.

Mr. Worthington: The case is in 133 U. S.

Senator Dubois: Up to 1886 the Mormons had voted

the Democratic ticket. From 1886 down to 1892 they had to take the test oath. Now, it was after that that some of the Mormons became Republicans, was it not?

Mr. Budge: Well, about 1890—that is, at the time of the division on party lines—there were a few, comparatively, that became Republicans, but they had not turned yet, you see, to become posted as to party principles, and by degrees ever since then the number of Republicans has been increasing. I can not tell you how many Republicans there were at any given time.

Senator Dubois: Of what avail was it whether they were Populists or anarchists or Democrats or Republicans in 1890? They could not vote.

Mr. Budge: That was a matter, Senator, that you regretted yourself, I believe.

Senator Dubois: No; I assumed your manifesto was given in sincerity, therefore the franchise was restored to you.

Mr. Budge: Do you remember, Senator, you and I having a conversation at Salt Lake City?

Senator Dubois: Yes, sir.

Mr. Budge: Do you remember promising me, as you thought it right and proper, to use your influence at the following election to remove that test oath?

Senator Dubois: I have no doubt about it; because I openly took that stand, and I was the first man to take it.

Mr. Budge: You at that time, like a good, considerate, just man, regretted that the Mormon people were embarrassed and oppressed as they had been, and you promised that you would help, at the next favorable opportunity, which would be two years or about two years from that time, to remove that law that was read here from the statutes.

Senator Dubois: Previous to that, however, I had written a letter advocating that course. I was the very first one to advocate that course. There is no discrepancy between us. That was based on the manifesto.

Mr. Budge: So, if some of the people did vote, thinking they were safe enough in doing it, they were simply carrying out practically what you, in your good feeling and sympathy, thought ought to be allowed them.

Senator Dubois: As a matter of fact, President Budge, did not the legislature of 1892 remove the restriction?

Mr. Budge: If the Senator will be good enough to state

the circumstances, I would be able to give the committee more satisfaction; but as I have stated already, my business is not politics. I don't pass much time in keeping track of political affairs and I don't remember dates. That is, I have not tried to remember them.

Senator Dubois: When the manifesto was issued in 1890, then for the first time the question arose about restoring the franchise. The State was admitted in 1890. You did not vote at the first election, but after the manifesto was issued all parties and all individuals united in restoring your franchise. Is not that a fact?

Mr. Budge: Yes, sir; I believe that is right.

Senator Dubois: So that you voted in 1894 for the first time?

Mr. Budge: Yes, sir.

Senator Dubois: Up to that vote in 1894 your votes had all been cast for the Democratic party. Then they divided about equally, as they did in Utah.

Mr. Budge: I think you and I agree on that, Senator.

Mr. Worthington: About this man James E. Hart, or James H. Hart—which was it?

Mr. Budge: James E. Hart.

Mr. Worthington: James E. is the son and James H. is the father?

Mr. Budge: Yes, sir.

Mr. Worthington: Senator Dubois has questioned you about James E. Hart. In 1896, I believe, there was a general rumor that you had directed the people of your State to vote for McKinley in that year?

Mr. Budge: Yes; I believe there was.

Mr. Worthington: As a matter of fact, what was the vote in Bear Lake County for McKinley and for Bryan in 1896?

Mr. Budge: I can't tell that.

Mr. Worthington: Do you remember which of them carried the county? Is it not a fact that Bryan carried the county by a large majority?

Mr. Budge: Oh, yes.

Mr. Worthington: Then, if the rumor had been true and you had instructed your people to vote for McKinley, it was plain they had disobeyed you and voted as they pleased.

Mr. Budge: It would appear so.

Mr. Worthington: Who was the district judge to whom

you were referring when you said he had given some decision or advice about the effect on the right of a 'Mormon' to vote if he should withdraw from the Church?

Mr. Budge: His name was Hays.

Mr. Worthington: Was he a 'Mormon' or a Gentile?

Mr. Budge: He was a Gentile?

Mr. Tayler: Let me understand that, Mr. Budge. You say that some judge there gave some advice. Was it a judicial judgment?

Mr. Budge: If you will excuse me, I would like to explain this. I did not hear him do it.

Mr. Tayler: No.

Mr. Budge: But there was a gentleman living in our town to whom he did tell it. At least this gentleman said he did tell him that the way to escape the consequences of voting would be to withdraw his fellowship from the Church.

Mr. Tayler: Exactly. So that having heard that that judge had made the statement to some other person, who told it to you—

Mr. Budge: Yes, sir.

Mr. Tayler: You gave letters of withdrawal, did you?

Mr. Budge: No, sir.

Mr. Tayler: Or instructed bishops to give them?

Mr. Budge: No; I don't know that.

Mr. Tayler: What did you have to do with their withdrawal from the Church?

Mr. Budge: You see the matter was discussed for a long time before this.

Mr. Tayler: Yes.

Mr. Budge: And the people felt very much dissatisfied about being deprived of their political rights. The matter was discussed a good deal up and down the country, and I suppose others knew or learned of what this judge had said, and it spread abroad. I don't know that it was necessary for me to say anything. I don't remember anything about it, about saying anything. I might have done so, but not in any formal, general way.

Mr. Tayler: And in your stake were certificates or letters of withdrawal of that kind issued to members of the 'Mormon' Church?

Mr. Budge: Yes, sir; to a certain number.

Mr. Tayler: When these letters were issued it was per-

factly understood that they were none the less 'Mormons' after the letters were received, was it not?

Mr. Budge: Oh, it didn't change their faith.

Mr. Tayler: It did not change their faith nor change their actual relations to you and the rest of the officials of the Church, did it?

Mr. Budge: Only in a technical way.

Mr. Tayler: Then they went and took the test oath, such of them as wanted to, and voted, did they not?

Mr. Budge: Well, I couldn't tell that. I couldn't say.

Mr. Tayler: Do you not know, as a part of the history of that period, that certificates of withdrawal were issued for that purpose, and that men then went and took the test oath to the effect that they were not members of a church which permitted certain things that are described in the test oath; and then, having taken the test oath, and having voted, returned into fellowship with the Church and were re-baptized, or whatever was necessary, after having received the certificate of withdrawal? Was not that done in several hundred cases?

Mr. Budge: I have no doubt it is true. I couldn't personally certify to it.

The Chairman: Who were the certificates signed by?

Mr. Budge: By the bishops. Any man has a right—

The Chairman: Bishops in the various wards?

Mr. Budge: Yes, sir.

The Chairman: Have you one of these certificates?

Mr. Budge: No, I have not. Any man has a right to go to a bishop and ask for a recommendation—that is, taking him from one ward or organization in view of taking it to another to claim fellowship with that other ward. So they did go in the usual way and obtain certificates of standing, probably without any explanation, and the bishops had a right, as usual, to give those certificates.

Senator Overman: Did you at any time advise giving those certificates?

Mr. Budge: I don't know that I did. I have no recollection of advising.

Senator Overman: Did you advise against it?

Mr. Budge: No; I don't know that I did.

Senator Overman: Did you ever see one of them?

Mr. Budge: I rather doubt my advising, because I was

not very sure of the correctness of the advice presumed to be given.

The Chairman: You saw the certificate?

Mr. Budge: No; I don't know that I ever saw one of the certificates. I know what they are. I know what such certificates are.

Senator Dubois: Are you not generally a delegate to the State convention?

Mr. Budge: Not generally.

Senator Dubois: You have been?

Mr. Budge: Well, occasionally.

Senator Dubois: You were not a delegate to the last State convention?

Mr. Budge: No.

Senator Dubois: Were you to the convention before that?

Mr. Budge: I think I was there before that.

Senator Dubois: And before that?

Mr. Budge: I couldn't tell.

Senator Dubois: Do you think you have been a delegate to a majority of the State conventions since the franchise has been restored to you?

Mr. Budge: No; I don't think I have.

Senator Dubois: I believe you testified you were State senator?

Mr. Budge: I was a State senator.

Senator Dubois: And when was that?

Mr. Budge: That was about six years ago, I think.

Senator Dubois: Have you held any other position of a political nature?

Mr. Budge: Political? That is, civil positions?

Senator Dubois: Yes; outside of your Church, I mean.

Mr. Budge: I don't think so.

Senator Dubois: Were you ever on the board of trustees for the State University?

Mr. Budge: Yes, sir; I was.

Senator Dubois: That is a position of some considerable dignity, is it not?

Mr. Budge: I thought you meant lately; I thought you meant now, or lately.

Senator Dubois: I mean since the franchise was restored to you.

Mr. Budge: Yes, sir.

Senator Dubois: How long were you a regent of the State University?

Mr. Budge: I presume the regular term, about two years. I am not sure.

Mr. Tayler: Mr. Budge, do you know Mrs. Osmond, of Bloomington?

Mr. Budge: Yes, I know two Mrs. Osmonds.

Mr. Tayler: Do you know Mrs. George Osmond?

Mr. Budge: Yes, sir.

Mr. Tayler: Is she the wife of President George Osmond?

Mr. Budge: Yes, sir.

Mr. Tayler: Where does he live?

Mr. Budge: He lives in Star Valley.

Mr. Tayler: Is he a polygamist, do you know?

Mr. Budge: Yes, sir.

Mr. Tayler: The Mrs. Osmond who lives in Bloomington is his first wife, is she; or don't you know?

Mr. Budge: Yes, I believe so.

Mr. Tayler: The Star Valley stake is in Wyoming, I believe?

Mr. Budge: Most of it, yes, sir.

Mr. Tayler: It is in both states, is it?

Mr. Budge: I think there is a small portion of the valley that is in Idaho.

Mr. Tayler: Does his stake adjoin yours?

Mr. Budge: There are about forty miles between the two.

Mr. Tayler: Do you know how many wives he has altogether?

Mr. Budge: George Osmond?

Mr. Tayler: Yes.

Mr. Budge: I never heard of his having any more than two wives.

The Chairman: I did not understand what stake he was president of.

Mr. Budge: He is president of the Star Valley stake.

The Chairman: And that extends into Wyoming?

Mr. Budge: The most of the stake, territorially speaking, is in Wyoming.

Mr. Tayler: Do you know whether this President George Osmond holds any public office?

Mr. Budge: I have heard a report that he was running for some office this fall.

Mr. Tayler: Was he not elected State senator in Wyoming?

Mr. Budge: I couldn't say, sir.

Mr. Tayler: That is what he was running for.

Mr. Budge: I believe he was.

Mr. Tayler: Is he a Republican?

Mr. Budge: Yes, sir.

Mr. Tayler: Then he probably was elected, was he not?

Mr. Budge: I suppose so.

The Chairman: Have you any knowledge as to the number of 'Mormons' in this state of which you speak, over which Mr. Osmond presides—the number of the adherents?

Mr. Budge: I couldn't say positively; but I think there are about 1,500 souls; may be 1,800.

The Chairman: How many of this number, say 1,500, are in Wyoming?

Mr. Budge: I think they are practically all in Wyoming. There is just a narrow strip on one side of the valley that is in Idaho.

Mr. Worthington: Will you state your age, Mr. Budge, before you leave the stand?

Mr. Budge: I am 76; nearly 77.

Senator Dubois: Did you take any unusual interest in this last election?

Mr. Budge: No; I did not.

Senator Dubois: Did you go from your home up into Blaine County, in the Wood River country, just prior to the election?

Mr. Budge: I did.

Senator Dubois: Did you visit the 'Mormon' settlements?

Mr. Budge: Yes, sir.

Senator Dubois: Did you consult with them as to how they should vote?

Mr. Budge: I had some conversation with them as to the voting; yes.

Senator Dubois: Did you go up there for that purpose?

Mr. Budge: Yes.

Senator Dubois: Then you did take some unusual interest, did you not? You took some interest?

Mr. Budge: Oh, well, that was very little to what I have sometimes taken—comparatively little interest this time.

Mr. Tayler: Where is this place you went to, to which the Senator has referred?

Mr. Budge: It is a place near Hailey, in Idaho.

Mr. Tayler: How far from your stake?

Mr. Budge: It might be 200 or 300 miles.

Mr. Tayler: It is in another part of the State, is it?

Mr. Budge: In another part of the State; yes, sir.

Mr. Tayler: How long did you stay there?

Mr. Budge: A part of two days.

The Chairman: Did you go there at the suggestion of any other person, or on your own notion?

Mr. Budge: Well, in talking with some of the leading men, politicians—that is, managing men of Idaho—the question came up. I really don't know whether there was any particular suggestion or not. I was interested, as they were at that time, in talking the matter over, and, learning that there were some of our people up there that were not likely to be visited, I went up there and talked to them.

The Chairman: Can you state at whose suggestion you went up?

Mr. Budge: I don't know.

The Chairman: Was it the result of this conference you had?

Mr. Budge: It was the result of some conversation I had. I didn't know, in fact, that there were any of our people up there until we conversed about it.

The Chairman: This conversation was with the adherents of your Church?

Mr. Budge: No, sir.

The Chairman: With whom was it?

Mr. Budge: It was with Mr. Brady and one or two others, maybe, at the same time.

The Chairman: A word about Wyoming. How many counties in Wyoming does the stake of Star Valley cover?

Mr. Budge: Just the one county, I think.

Senator Dubois: Do you remember about what day of the week it was when you were up in this Wood River country?

Mr. Budge: No, sir; I couldn't tell that.

Senator Dubois: You do not recall whether it was the Sunday before the election?

Mr. Budge: I wasn't there on a Sunday, at any time.

Senator Dubois: It was previous to that? It was previous to the Sunday before the election, was it?

Mr. Budge: A very short time before the election.

Senator Dubois: Was it the Sunday before or the Monday before?

Mr. Budge: I wasn't there on Sunday at all. It might be the Wednesday or the Thursday before the election. I am not sure about that.

Senator Dubois: It was shortly before the election?

Mr. Budge: Yes, sir.

Mr. Worthington: These gentlemen with whom you conferred, the politicians you referred to, before you went up into that country, were they Gentiles or 'Mormons'?

Mr. Budge: Gentiles.

Mr. Worthington: And Republicans?

Mr. Budge: And Republicans.

Senator Dubois: Mr. Brady is the chairman of the Republican State committee.

Mr. Tayler: That is all with this witness.

The Chairman: Who is your next witness?

Mr. Tayler: John Henry Smith."

CHAPTER XV.

CONCLUSION.

AFTER residing in Paris for thirty-six years, during thirty of which he was President of the Bear Lake Stake, in which office he was succeeded by President Joseph R. Shepherd, father was called to the office of President of the Logan Temple, which position he still holds. It is fitting that after so many years of active, vigorous service, he should be permitted to assume duties which while extremely important, may be discharged at a minimum of inconvenience and annoyance; and blessed by the sweet influence ever present in the House of the Lord may he find that happiness "which passeth all understanding," for he has earned freedom from the strife of the conflict and peace from the vexations which beset the paths of men.

From a consideration of my father's long, active career one must of course be impressed with his stability of character, sincerity, and trustworthiness. While his life has been principally devoted to the service of the Church in various offices of the Priesthood he has also been active in matters temporal. In keeping with the teaching of the religion of Christ he has been a practical man not a mere theorist. With him all honorable employment was honorable, and since a short time after coming to America, no matter where he was called to reside he acquired as his circumstances permitted, a tract or tracts of agricultural and grazing land, and until his sons were old enough to assume the burden, performed the necessary physical labor in the care and cultivation of such property. When the boys were able to work he superintended and assisted them in the farm labor. In his absence the oldest son was authorized to manage and direct the work to be done. Father himself, though one of the kindest of men, has always been a believer in order and discipline, and he thereby retained the respect which was his due. Married sons and daughters have always responded to his

wishes the same as those living at home, and have always been and are today, just as obedient and as anxious to comply with any request made by him. It has been advocated by some that strict discipline tends to drive children away from their parents; that the only proper method is that of coaxing and persuasion. I shall never give assent to such teachings. While extremes either in the one practice or the other is harmful, there is a course of government which makes for the strongest love as well as for the utmost respect. It keeps the child constantly impressed with the idea that he must be obedient and makes him anxious for the approval which he knows obedience will merit and receive. This course was father's, and as a result his children, without exception, entertain for him the deepest affection; they delight to honor him as their exemplar and preceptor and to do whatever can be done to add to his comfort and happiness. In accordance with father's wishes it has for many years been a custom to have a family reunion on his birthday anniversary, and all duties, which would interfere with the attendance of any member of the family, are laid aside unless of the most urgent character. These gatherings have come to be a family institution, helpful in perpetuating love and good feeling for one another. Arthur, our eldest brother, is president, and Julia, our eldest sister, secretary of the family association, and the constant effort is to encourage the spirit of family unity which has always existed to such a degree as to call forth favorable comment from those who have witnessed its manifestation. This commendable condition, is simply a consequence of the manner in which father has administered his family affairs.

Physically, father is not a large man, his usual weight being one hundred sixty-four pounds. He is square shouldered and rather inclined to be military in his bearing. His diet has always been simple, oatmeal having always been his principal article of food for breakfast and supper. In his early boyhood nothing else was even thought of and it seemed to become indispensable, for he never would be without it. I have heard

him relate the words of his mother when sometimes at supper he would express a lack of desire for his "porridge." "Ah weel," she would say, "it'll dae for you in the mornin'." More than anything else, however, which, it seems to me, accounts for his continued good health is his ability when retiring for sleep to forget all cares and worries. He is and has always been during my remembrance, the best sleeper I have ever known. I have made particular inquiry and he has stated to me that he cannot recall a single night when he was troubled with sleeplessness. What a contrast with the condition of so many men of affairs today! In the hurry and scramble of this rapid-fire age,—the spirit of which has of these late years of commercial and industrial activity possessed the souls of men,—it is quite often the case that men, even young men, are nervous, high-strung and unstrung; unable to enjoy their meals; unable to rest; constantly disturbed by the haunting apparition of business which follows them to their homes and refuses to cease troubling their weary minds. Father never allowed his business worries to destroy his peace. He maintained control of himself and he cast off worry when time for rest had come, and to have been able to do so has been a great factor in the maintenance of his strength of body and vigor of mind.

In temperament father has always been a conservative. Cautious, calculating, deliberate; and as a result his judgment was invariably sound. This characteristic became so well recognized that men in and out of the Church sought his counsel where good advice was desired, and no man could be more ready and anxious to assist in any laudable undertaking those who sought his aid. He was never disposed, in order to please, to compromise upon any proposition with which he was not in accord, or to put off dealing with any matter, however unpleasant, which must inevitably be met. He preferred to be definite, candid and unequivocal; to meet issues squarely and deal with them promptly and effectively. I bear witness also that father is and has always been a just man, liberal minded and tolerant. The doctrine of man's free agency is one to which he always

gave emphatic assent. While very earnest, he never for a moment could tolerate coercion. He believed and taught that every person should be free to accept or reject,—to choose for himself. Furthermore, he believed that no person should be pre-judged. "Hear defense before deciding," was always an active principle of his life,—too often forgotten in life's affairs to the irreparable injury of many good and honorable men and women. Possessed of these attributes, coupled with scrupulous honesty and integrity in all its dealings, he has worked unfalteringly for the cause of truth; for the upbuilding of the country; for the betterment of the people with whom from time to time his lot has been cast, and for the honor of his family. May God prolong his days and fill his cup of joy to overflowing, for when he shall stand before the judgment seat it shall be said:

"Well done, thou good and faithful servant,
Enter thou into the joy of thy Lord."

On another page is set forth a complete Genealogical table which will serve as a reference for members of the family.

Genealogical Table.

1. WILLIAM¹ BUDGE married Ellen Micklejohn Nov., 1770, and had:
 1. JANET,² b. Jan., 1772.
 2. DONALD, b. Sept., 1773.
 3. JOHN, b. Mar., 1776.
 4. ESTHER, b. Jan., 1779.
 5. GEORGE, b. June, 1782.
 6. WILLIAM, b. Aug., 1784.
 7. DAVID, b. Sept., 1786.
 8. BETTIE, b. Mar., 1789.
 - 2.9. WILLIAM, b. 15th Aug., 1791.
 10. GEORGE, b. Jan., 1794.
2. WILLIAM,² (*William¹*), was born Aug. 15th, 1791, at Edinburgh, Scotland. He married (1), May 15, 1818, Mary Scott, the daughter of Thomas Scott and Mary Mathieson, b. 30 July, 1792, at Douglass, Scotland, d. July 10, 1842; (2) Jean Fife, b. Feb., 1810, daughter of — Fife and Mary Wilson.

Children of first wife:

1. WILLIAM, b. Aug. 13, 1819, d. unm.
2. THOMAS, b. Aug. 6, 1821, md. Mary Calligan.
3. MARY, b. July 4, 1826, d. unm.
- 3.4. WILLIAM, b. May 1, 1828, md. Julia Stratford.
5. HELEN, b. April 2, 1831, md. Wm. W. Low.
6. ANDREW SCOTT, b. Feb. 24, 1835.

Children of second wife:

1. JEAN,³ b. Dec. 5, 1844, md. James Martin.
2. ISABELL, b. Sept., 1846, md. Mr. Robson.
3. WILLIAM BUDGE,³ (*William²*, *William¹*), was born May 1, 1828, at Lanark, Lanarkshire, Scotland, married (1) Julia Stratford, daughter of George and Eliza Stratford, b. Sept. 20, 1839, at Malden, Essex Co., England; (2) Eliza Pritchard, daughter of Joseph and Frances (Lane) Pritchard, b. Nov. 4, 1834, at Birmingham, Warwick, England; (3) Ann Hyer, daughter of Christian and Caroline Hyer, b. Jan. 25, 1853, at Bountiful, Davis Co., Utah. He became a member of the Church of Jesus Christ of Latter-day Saints Dec. 31, 1848, and from that date he has been active in Church work. He came to Utah in 1860, arriving in Salt Lake City, October 5th.

He has held the following Church offices and positions:
Ordained a Teacher by Matthew Gardner, May 27, 1849;

ordained a Priest by John O. Angus, Sept. 22, 1850; ordained an Elder by George B. Wallace, April 22, 1851; ordained a Seventy by Elder F. D. Richards, Oct. 21, 1855; ordained a High Priest and Bishop by President Brigham Young, Jan. 10, 1864.

He has been Bishop of Providence, Cache Stake, 1864-1870; presiding Bishop, Bear Lake Stake, Idaho, 1870-1877. President Bear Lake Stake, Idaho, June 1877-1906. He was appointed President of the Logan Temple in 1906, which position he still occupies. He has filled the following missions:

To the North of England, April 20, 1851; to the South of England, 1852; to Switzerland, Aug. 28, 1854; to Saxony, (in Germany), Sept. 20, 1855; to England, 1856-1860. Two years as President of the London Conference. Two years as Counselor to the President of the European Mission; President of the European Mission, June, 1878, to Dec., 1880.

He has held the following civil offices:

Elected Justice of the Peace at Farmington Precinct, Aug. 4, 1862; appointed Postmaster of Providence, Utah, March 22, 1865; Appointed Assistant Assessor of Internal Revenue, Div. No. 9, Terr. Col. District, March 23, 1866; reappointed Assistant Assessor Internal Revenue Div. No. 3 (same as No. 9) Col. District, July 15, 1868; reappointed again on July 3, 1869; elected Assessor for Cache Co., Utah, 1865 to 1870; School Supt., Cache Co., 1865 to 1870; member Idaho Territorial Council for Bear Lake County, 1881; member State Senate, from Bear Lake County, 1899.

Children of the first wife:

1. WILLIAM⁴, b. Sept. 28, 1857, d. Nov. 1, 1857.
2. WILLIAM SCOTT, b. Feb. 7, 1859, d. Aug. 15, 1860.
3. EMILY, b. Oct. 26, 1860, d. Oct. 26, 1860.
4. JULIA, b. Nov. 11, 1861, md. C. W. Nibley. They had the following children:
 - (1) Julia, b. Aug. 19, 1886 md. Luther M. Howell, Sept. 2, 1908; (2) Annie, b. Oct. 20, 1888, md. Roy Bullen Oct. 20, 1911, (whose children are: Josephine, b. Oct. 20, 1912, and son, born Mar. 2, 1915); (3) Margaret, b. Mar. 4, 1891; (4) William Budge, b. Nov. 29, 1893, d. Dec. 17, 1895; (5) Carlyle, b. Aug. 20, 1895; (6) David Jesse, b. Dec. 18, 1897, d. July 2, 1898; (7) Oliver, b. Oct. 21, 1900, d. Oct. 27, 1900; (8) Ruth, b. Sept. 28, 1905.
5. ZILPHA, b. July 23, 1863, d. July 24, 1863.
6. ANNIE, b. Nov. 6, 1864.
7. MARION, b. Jan. 1, 1867, d. Jan. 15, 1867.
8. ANDREW SCOTT, b. Jan. 8, 1868, d. Jan. 8, 1868.
9. LOUIS SCOTT, b. Jan. 15, 1869, d. Feb. 18, 1871.
10. CHARLES PENROSE, April 8, 1872, d. Oct. 3, 1873.

11. MARY SCOTT, b. Jan. 27, 1875, md. H. Smith Woolley. They had the following children:
 - (1) Leland Smith, b. Feb. 1, 1898; (2) Arvilla, b. Oct. 4, 1899; (3) Hoyt Budge, b. May 7, 1903.
12. JESSE ROBERT STRATFORD, b. Sept. 14, 1878, md. Grace Hoff, May 27, 1903. They had:
 - (1) Ralph Stratford, b. Feb. 16, 1904, d. Feb. 16, 1905; (2) Helen, b. 4 July, 1906; (3) Weldon Hoff, b. 14 Feb., 1908, d. Sept. 9, 1909; (4) Ross Addison, b. May 18, 1910.

Children of the second wife:

1. ARTHUR, b. July 30, 1862, md. (1) Alice Athay, Sept. 22, 1883. They had the following children:
 - (1) William Arthur, b. 25 July, 1884, md. Elizabeth Cole. They had daughter b. 1914, d.; (2) Ellen, b. Mar. 14, 1886, md. J. R. Pugmire, April 29, 1909. They had: Alice, b. Feb. 9, 1910, Helen, b. Feb. 2, 1914; (3) Nora, b. Aug. 10, 1888, md. George Cole, Sept. 6, 1910. They had: Max Budge, b. 22 Oct., 1911; (4) Eliza, b. May 12, 1890, md. Francis Bowen, 16 July, 1913; (5) Alice, b. Aug. 3, 1892, md. Marvin E. Clark, 10 June, 1914; (2) Fanny Morgan, Dec. 19, 1895. They had the following children: (1) Preston Morgan, b. Nov. 25, 1896; (2) Raymond, b. 19 Aug., 1898; (3) Thelma, b. 14 Feb., 1901; (4) Ruth, b. 15 April, 1905, d. (5) Vernon, b. 18, Feb., 1907; (6) Donald, b. 5 Mar., 1912.
2. NINA, b. 21 Oct., 1863, d. Aug., 1864.
3. HELEN, b. 28 June, 1865, d. Aug., 1865.
4. ROSE, b. 22 June, 1866, md. Jos. R. Shepherd, Sept. 25, 1884. They had the following children:
 - (1) J. Russell, b. 13 July, 1885, md. Lottie Nye, Aug. 7, 1907. They have: Pearl, b. 21 June, 1908, Relia, b. 8 Feb., 1912; (2) Alfred William, b. 21 Feb., 1887; (3) Clarence, b. Oct. 2, 1888, md. Anida Bowen, June 3, 1908. They have: Lois, b. Feb. 14, 1909; Clarence Budge, b. Feb. 12, 1911; Joseph Lee, b. 12 Dec., 1912; (4) David, b. 5 Sept., 1891, md. Ivy Ford, 12 June, 1912. They had: Ford, b. 7 July, 1913; (5) Eva Rose, b. 24 July, 1895; (6) Harold, b. 28 Nov., 1897; (7) Earl, b. 29 Nov., 1899; (8) Louise, b. 21 Sept., 1901; (9) Celia, b. 20 Oct., 1905; (10) Ruth, b. 10 July, 1910.
5. ALFRED, b. Feb. 24, 1868, md. Ella Hoge, July 5, 1894. They had the following children:
 - (1) Alfred Hoge, b. April 17, 1895; (2) Drew William, b. Oct. 26, 1896; (3) Ella Leona, b. Oct. 3, 1898, d. Dec. 2, 1898; (4) Ina Elizabeth, b. Jan. 14, 1900; (5) Ora Amelia, b. Sept. 19, 1902; (6) Walter Lyttleton, b. Mar. 3, 1896; (7) Bruce Carlyle, b. Sept. 16, 1908; (8) Harold Hamer, b. Nov. 21, 1910.
6. LIZZIE, b. Feb. 26, 1870, md. William Pendrey, Sept. 2, 1888. They had the following children:
 - (1) William Budge, b. June 19, 1889; (2) Hazel Eliza, b. Oct. 18, 1893; (3) Warren Scott, b. Nov. 24, 1899; (4) Alfred Lowell, b. May 30, 1907.
7. CATHERINE, b. Aug. 29, 1872, d. May, 1880.
8. FRANKLIN, b. July 3, 1874.

9. FRANCES JANE, b. Mar. 10, 1876, md. Hezekiah C. Duffin, Aug. 14, 1895. They had the following children:
 (1) Phillis Eliza, b. May 31, 1897; (2) Hezekiah Budge, b. Oct. 16, 1898; (3) Elma Cathelene, b. Sept. 5, 1900; (4) Wilford Ray, b. Aug. 9, 1905; (5) Edward William, b. Mar. 18, 1907 d; (6) Eila May, b. Mar. 27, 1909.

Children of the third wife:

1. ISABELL, b. Feb. 27, 1869, md. Edward F. Davis, Oct. 1, 1890. They had:
 (1) Aseneth Isabell, b. Sept. 20, 1891, md. Joseph O. Sorenson, Oct. 1, 1913. They have: Edward C., b. July 26, 1914.
2. EZRA TAFT, b. Aug. 23, 1870, md. (1) Lilian Spencer, June 12, 1895. They had the following children:
 (1) Ezra Spencer, b. April 10, 1896, d. Feb. 27, 1898; (2) Louis William, b. Sept. 10, 1897; (3) Cyril Spencer, b. Nov. 22, 1899; (4) Wilford Woodruff, b. Aug. 23, 1901; (5) Newel Rayo, b. Dec. 19, 1903, md. (2) Ada Passey, June 6, 1906. They had: Taft Passey, b. Dec. 26, 1907.
3. OLIVER HYER, b. April 3, 1872, md. Margaret Ann Sutton, July 14, 1899. They have the following children:
 (1) Margaret Ann, b. April 25, 1900; (2) Blanche Isabell, b. Sept. 8, 1901; (3) Oliver Wendell, b. April 27, 1903; (4) Clare Thomas, b. Feb. 3, 1907; (5) Omar Sutton, b. Aug. 15, 1910; (6) Mack Shepherd, b. Aug. 2, 1912.
4. DAVID C., b. Sept. 27, 1873, md. Retta Bowen, April 29, 1903. They have the following children:
 (1) Rush Clare, b. Nov. 19, 1904; (2) Ruth Ann, b. Nov. 2, 1911.
5. EDWIN STRATFORD, b. April 4, 1876, md. Winnifred Crouch, Jan. 23, 1901. They have:
 (1) Winnifred Ivaloo, b. Feb. 11, 1902; (2) Sarah Cloteel, b. Feb. 11, 1904; (3) Edwin Stratford, b. Aug. 3, 1907.
6. THOMAS B., b. Feb. 23, 1878, md. Duella Alvord, Feb. 24, 1909. They have:
 (1) Thomas Alvord, b. Jan. 25, 1910; (2) Elma Duella, b. Jan. 4, 1913.
7. CLARA, b. Aug. 21, 1881, md. Daniel S. Price, May 17, 1905.
8. LILLIAS, b. May 3, 1883, md. J. W. Hayward, Oct. 11, 1905. They have:
 (1) William Budge, b. July 22, 1906; (2) Willis Howard, b. July 22, 1906; (3) Joseph Clare, b. Mar., 13, 1910; (4) Lillias Evelyn, b. 5. Sept., 1914.
9. EFFIE, b. May 26, 1884, md. Edward J. Passey, Jan. 30, 1907. They have:
 Cleone Louise, b. July 15, 1908; (2) Scott Budge, b. Feb. 12, 1912.
10. LUILLA, b. March 2, 1886, md. Andrew Wiser, June 17, 1908. They have:
 (1) Ruth Nora, b. Dec. 8, 1909; (2) Andrew Scott, b. 7 April, 1913.
11. SETH, b. Sept. 16, 1887, md. Mary Roberts. They have:
 Seth Elliot, b. 27 Mar., 1912.
12. HUGH WALLACE, b. June 25, 1889.
13. ALTA MAY, b. April 30, 1892.
14. SCOTT MERRILL, b. May 24, 1895.
15. JEAN ELSIE, b. Oct. 14, 1898.

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APPENDIX

THE ONLY TRUE GOSPEL

OR

THE PRIMITIVE CHRISTIAN FAITH

By William Budge, an Elder of the Church of Jesus Christ of Latter-day Saints.

“And this Gospel of the kingdom shall be preached in all the world for a witness unto all nations, and then shall the end come.”—Matt. xxiv. 14.

At a time like the present, when all society is impressed with a foreboding of coming changes in the affairs of men, we may, with propriety, call the attention of those who look to the Scriptures for divine guidance to the foregoing important text. It was given by the Savior as a warning, and its fulfillment is to be a sign of the end of the world, as it is, under man’s dominion, and of the coming of Jesus Christ, according to the predictions of the Prophets. It is like all other warnings given of God, simple, easy to be understood, and sure to be fulfilled. Let us try to understand its meaning and spirit, without prejudice, and in the fear of God.

What is to be understood by *this* Gospel of the kingdom? Is it possible that another Gospel might have been mistaken for the one of which Jesus spoke? Paul, in his epistle to the Galatians, (1:8, 9) prohibits any one from preaching any other Gospel than he had preached, and no doubt, it was the danger of a false or perverted Gospel being accepted for the true one which led the Savior to express himself as he did, when he said *this Gospel*. He certainly had reference to the Gospel which he had taught and sent his apostles to teach, and to none other. Let us try to find it. There is no other religious system like it, and we cannot find it unless we are guided strictly by the word of God.

It is important it should be known to us, so that when it is preached as a “sign” of coming judgments and of the end of the world, we may be enabled to recognize it. Some may say, “we have had the Gospel preached for generations.” Not the Gospel spoken of by Jesus, for its restoration was to be a latter-day work, and a “sign,” or warning; something strange and remarkable. An appeal to the word of God will, however, decide the matter for such as seek the truth, and if we teach not according to the Scriptures there can be no light in us. Besides, Christianity, as it is called, is represented by many forms and faiths, and without reference to the Bible it would be very difficult to make a distinction with any degree of assurance. We could not accept all the systems of Christianity as the Gospel of Christ, for the Apostle Paul says there is but one faith (Eph. 4:5), and to receive one religious system on the recommendation of its teachers as the true Gospel, and reject all the rest, without a substantial Scriptural reason, would be unwise, as we would still be in doubt. The true Gospel is one, not many systems. All but one are perversions of the Gospel of Christ, as truly now as anciently. I submit that the surest way to find the Gospel is to find it from the revelations of God, as taught by Jesus and other inspired men, and accept their doctrines even if we must, by so doing, reject the faith of our fathers, as it is God’s ways and not man’s we should seek and walk in, if we wish to obtain eternal life. Jesus says to his Apostles (Mark 16:15), “Go ye into all the world and preach the Gospel to every creature,” and we believe they did so, and will endeavor to find what their instructions were. What effect did Jesus expect from the preaching? *faith*, for he continues (Mark 16:16) by saying, “he that believeth,” etc., shall be saved. Again, Paul when asked by the jailor what he should do to be saved, says, (Acts 16:30, 31), “believe on the Lord Jesus Christ,” both of which Scriptures establish the fact that *faith* is the first principle or condition upon which salvation is promised; or, in other words, the first principle of the Gospel of Christ or the beginning of true Christian worship. Faith

must be the first principle of revealed religion as it is the first effect created in us, through the administration of the word. We hear and faith is the first consequence, the most immediate, natural and unchangeable result. The Scriptures say (Romans 10:17): "faith cometh by hearing," and our experience confirms this. The principles of the Gospel are always the same, for the same purpose, and invariably taught in the same order.

Repentance of all sin is the second principle of the unchangeable plan through which salvation is promised. Peter, the Apostle, tells the gathered multitude on the Day of Pentecost, who already believed that Jesus was the Christ, and who then asked what they should do, that they should *repent*, and be baptized every one of them. (Acts 2:38.) Repentance, according to the Scriptures, follows faith. But is it necessarily so? It is, for we cannot repent before we believe; we cannot repent of sin against God until we believe that there is a God. We cannot repent of a wrong done by us, against our fellow man, until we believe we have wronged him. The propriety of the advice of the Apostle is very apparent. His hearers, under the influence of the power which rested upon the Apostles, believed that he whom they had crucified was the Christ. Repentance of the part they took in that great wickedness was to be expected. Baptism, being promised after repentance, and the history stating that many were baptized, we must conclude that repentance was a result of the preaching, and that effect agrees with the organization of our natures.

Baptism is the third principle of the Gospel of Christ, and follows *repentance*. Peter places it there when he says, "Repent and be baptized," and John preached the "Baptism of *repentance* for the remission of sins." (Mark 1:4.) A little reflection will show how consistent the Scriptural citations are. Baptism is an ordinance of the Gospel, administered for a special purpose—as well as being simply a commandment, namely: for the "remission of sins." It is not reasonable to suppose that any person could receive the remission or forgive-

ness of sins without repentance, or that any one would desire baptism that his sins might be washed away (Acts 22:16) without having already repented. Baptism necessarily follows repentance, as through its administration the sins repented of are remitted; thus our necessities and the Scriptures are in unison. This order must be right, as each principle follows as an effect of the one preceding it.

We will trace the Gospel plan a little further. It is a code of divine laws, calculated to improve the human race. Being perfect, every principle is revealed in its order, and for its own special purpose. Faith, Repentance and Baptism, as taught in the foregoing pages, administered by one having authority, prepares a disciple to receive the gift of the Holy Ghost, as promised in Acts 2:38, which is the Comforter spoken of by Jesus, that would lead the Saints into all truth. How consistent are the doctrines of Christ as taught in the word of God. Faith is begotten in the human mind by preaching; repentance naturally follows, and baptism is then administered that the sins repented of may be washed away, preparing the sinner for the greatest gift of God to man, the Holy Spirit, which is the seal of adoption into the Kingdom of God. No man can enter into the kingdom except he be born of Water and of the Spirit. (John 3:5.)

The Holy Spirit, the Comforter, is given to all those who comply with the conditions herein set forth, by the laying on of the hands of the Elders of the Church of Christ, according to the ancient practice (Acts 8:18); in explanation of which I will quote from Paul's First Epistle to the Corinthians, 12th chap., 4th to the 12th verses:

“Now there are diversities of gifts, but the same Spirit.

“And there are differences of administrations, but the same Lord.

“And there are diversities of operations, but it is the same God which worketh all in all.

“But the manifestation of the Spirit is given to every man to profit withal

"For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit;

"To another faith by the same Spirit; to another the gifts of healing by the same Spirit;

"To another the working of miracles; to another prophecy; to another discerning of spirits; to another *divers* kinds of tongues; to another the interpretation of tongues.

"But all these worketh that one and selfsame Spirit, dividing to every man severally as he will.

"For as the body is one, and hath many members, and all the members of that one body, being many, are one body; so also is Christ."

The fact of these miracles not existing in the so-called Christian churches of the present day, is no reason that we should deny the necessity of their existence. If they were enjoyed by the early Saints, why should not the Saints of God possess them now? If God promised these gifts to all those who kept his commandments in former times, and to their children and to all that were afar off, even unto as many as the Lord our God should call (Acts 2:39), why should not the Church enjoy them now? If they were necessary for the comfort, encouragement, or edifying of the ancient Church (I Cor. 14:12), why should not the followers of Christ be benefitted by them now? To these questions we can only answer there is no reason. The word of God directs us to seek for and cultivate them (I Cor. 14:1 and 39.) We should therefore be prepared to reject every statement to the effect that our heavenly Father did not intend that they should continue on the earth, as the promises of God are true, and not one jot or tittle of them will fall to the ground unfulfilled.

The next question of importance connected with this subject is that of authority; the authority which men must hold from God to make his administrations valid. We should not be prepared to acknowledge the action of any man who might take upon himself the direction of our affairs, but we ought to be prepared to sustain those whom we *send* or have commis-

sioned to represent us. We understand this well enough to know that we should not expect a firm or company to be responsible to us for what a pretended agent might promise. It would simply be absurd on our part to do so. How much less then could we look for our heavenly Father to sustain those who administer in holy things without authority from Him? How foolish for us to expect that the special blessings of the Almighty would follow the pretensions of a fraud!

We are instructed by the words of Jesus, when He said, "As my Father sent me, so send I you" (John 20:21). And we are warned by Paul in the following words: "And no man taketh this honor unto himself, but he that is called of God as was Aaron" (Heb. 5:4). The honor here referred to is the "Priesthood," or authority to administer in the things of God, as will be seen by reference to the preceding verses. How was Aaron called? We answer, by direct revelation from God (Exodus 4:14-16). Modern ministers are now set apart by men who deny the necessity of revelation altogether, or take unto themselves the authority they seem to have, because they *feel* they are called to preach and administer in the ordinances of the House of God. There is in this no higher calling than may be found among the Hindoos, and the anger of the Lord is kindled against all those who solemnly attempt to usurp the powers and privileges of the holy "Priesthood," and he will destroy their influence among the people.

Beloved friends, be not deceived by those who take unto themselves the "honor" of the Priesthood, and who preach for hire and divine for money, for they are not *sent*, and they preach not according to the law and the testimony, and Paul says that if "we or an angel from heaven preach any other Gospel unto you than that which we have preached unto you, let him be accursed" (Gal. 1:8).

The principles herein explained are true and faithful, and confirmed by Holy Writ. The Elders of the "Church of Jesus Christ of Latter-day Saints," who preach them, have not discovered them by their own wisdom, for they have been revealed

from heaven, by the power of God, through the Prophet Joseph Smith, and are now being preached as a witness of the speedy coming of the Lord Jesus Christ. This Gospel is preached as before, without money and without price, by those whom *God has sent*, who have met with opposition in every form, and many of them have suffered even unto death. Still the work is onward, the kingdom is being set up, and it will grow and increase until it fills the whole earth.

We testify of its divinity, and that it is being preached in fulfillment of the prediction of Christ, as a "witness" to all nations of his near approach. But as it was in the days of Noah, so shall it be in the days of the coming of the Son of Man (Matt. 24:37-40); many will reject the message and perish.

LIVERPOOL, November 15th, 1878.

THE GOSPEL MESSAGE

Being a Discourse, giving an Explanation of some of the Prominent Doctrines of the Church of Jesus Christ of Latter-day Saints, delivered by Elder William Budge, at Chesterfield, August 10th, 1879, Reported by Joseph May, of Sheffield.

My Brethren, Sisters and Friends:

I am thankful for the privilege of speaking to you a short time this afternoon. I am anxious to explain, whenever opportunity affords, the nature of our faith. And I presume that, on this occasion, I am justified in feeling that our friends who have kindly visited our meeting room have come for the purpose of learning something regarding that subject.

In this free country, where we congratulate ourselves in enjoying and allowing the greatest freedom to everybody, I presume we will, all of us, speaker and congregation, exercise the privilege of explaining and reflecting upon the things that may be said, so that our friends, I trust, will leave us understanding a little more about the nature of our religion than when they came to the meeting.

I can feel, in part, the interest that exists, even in the minds of our friends. They have, doubtless, heard about the Latter-day Saints. They have had the opinions of men who have spoken in the pulpits, and who have written books about the "Mormons," and they, very likely, have come here under certain impressions in regard to the "Mormons'" faith.

I am sorry to say that experience has taught me that the public, generally, have been deceived. I am gratified sometimes in listening to acknowledgments of this kind from our friends who have heard for themselves, and have thus been able to judge intelligently as to whether the reports which they have heard from our enemies are correct or not.

It seems strange, but it is nevertheless true, that many people who wish to know the faith of the Saints go to their enemies to learn of them. I do not know whether our kind friends have thought of the inconsistency and injustice of such a course as this. If I wished to learn what the Roman Catholics believed in, I do not think at present that I would go to the Protestant Church to learn it; or if I wished to learn what any denomination of professing Christians believe, I do not think it would be just for me to go to some other denomination to ascertain it. In the first place other churches might be led—perhaps unwittingly, perhaps intentionally—to misrepresent the faith of their neighbors, and I might be deceived through their misrepresentations. On the other hand, there is no need of my going to any one church to learn the faith of another people, because I can go just as easily to their own church to listen to their explanations, and thus be sure of getting information of their peculiar views, without trusting to the misrepresentations of their neighbors. Now I submit that such a course as this is right; it is just, and accords with our impressions of a fair and just hearing, and consideration from the parties most interested, as to whether their faith be correct or not.

Of course we have no disposition, as Latter-day Saints, even if we had the power, to constrain any person to believe our doctrines. We have not the power; we have not the disposition. It is not for the purpose of using an undue influence in any respect or in any degree in favor of our faith, that we preach to our friends. We simply wish to explain to them the nature of that religion of which we are ministers—laboring under a feeling of anxiety to deliver the message with which we have been sent, that our friends may have the privilege of receiving or rejecting it, just as they think proper. But, in the meantime, while we are explaining it, my friends, be pleased to follow me with your faith and sympathy and good wishes, so far as your assistance may help me to lay before you the peculiar faith and doctrines of the Church with which I am connected, that you may be able to judge, and I will place before you, as

plainly and briefly as possible, some of the prominent doctrines of our Church.

I approach the subject feeling that I have the sympathy of many good friends, because I feel there exists an impression upon their minds that a system of religion that has more power with it than those now taught, is necessary. I approach the examination of this subject because I believe that many of our kind, honest, well-wishing friends—those who desire to serve God according to His will and pleasure—are under the impression that there exists a confusion so general, and errors so prevalent, that religion seems to be losing its hold upon the minds of the people. And, of course, we who have faith in God and in His revealed word, as contained in the Old and New Testaments, deplore a state of things that indicates a departure from that respect and reverence which we wish to see existing and manifested on the part of the people towards the Supreme Being.

What is the reason, my friends, that people are becoming irreligious? What is the reason that people talk of sacred things lightly? What is the reason that men have heretofore been respected as ministers of religion are now little thought of? It is simply because the religions that are taught are losing their hold upon the minds and affections of the people; because the religions that are taught do not supply the want that men and women feel; because the word preached by most ministers carries with it no power to convince people as to the truthfulness of the doctrines that are presented, or the sinful condition of the people to whom they are taught.

The present condition of the Christian world does not present that union, that love, that we expect from the perpetuation of the doctrines that Christ taught, and it is this fact, understood by many, that increases their doubts and strengthens their objections to what is called "Christianity." The New Testament teachings lead us to expect a state of unity in the Christian Church. The admonitions of the apostles were to the effect that the Saints in early days should be united together,

that they should understand alike, that they should speak the same things, that they should be of the same mind and of the same judgment. Such are the words of the apostle, to be found in I Cor. 1:10.

Now, my friends, does such a state of things exist around us in connection with the Christian churches that we might expect from the nature of a perfect religion, introduced by Christ? Does there exist, at the present time, a state of things so perfect as to agree with the expectations raised from the teachings of St. Paul in this Scripture that I have quoted? I think not. I am safe, I believe, in stating—and I think our friends are prepared to agree with me—that there does not exist among the Christian denominations that unity and that oneness of faith, peace, kindness and love which, by reading the New Testament, we might expect to appear amongst them as the true fruits of Christianity. And it is upon this I wish to make a few remarks before proceeding to explain to you, from the Bible, the nature of our faith.

Of course the existence of a number of denominations called "Christian" cannot be denied. But we are told that all the Christian churches exhibit to us one church; that if one denomination does not teach the whole perfect plan of religion revealed by the Lord Jesus Christ, all the churches put together do; although there may be divisions existing amongst the members of these denominations. Unless we accept this view we must object to Christianity on the ground that we cannot find which of all the Christian denominations teach the truth. Here is one church called Christian that teaches certain doctrines, another more or less in its teachings contradicts them, a third teaches doctrines that are in conflict with the other two, and so we might go through them all, and speak in like terms of those who think honestly enough that they are serving God.

Now, my friends, I will ask this question—First, Is it reasonable to suppose that God would sustain two distinct religious churches as His churches? Is it reasonable to suppose that God would set up two distinct religious bodies, the min-

isters of which teach different doctrines? After learning from the Bible so much indicating the anxiety of God's inspired servants for a time of perfect unity, I say it is not reasonable to suppose it. And just so long as two distinct religious systems exist, teaching different doctrines and preaching different principles, there exists a conflicting influence, divisions, feelings perhaps very strong if the difference in doctrine is very decided. If it is not reasonable, what are we to do? How can we account for such a condition of things?

This leads to the position we occupy. We want to know something more.

Is it true that the bodies called "Christian" at present represent the Church of Christ? Or is it true that they have ignored some things belonging to the perfect doctrine of Christ, and taken as their guide, their own conclusions in regard to what is right, which leads to this division of doctrine? How is it? But I will endeavor to show that it is unscriptural as well as unreasonable for us to receive different Christian bodies as the Church of Christ.

I will direct your attention to a few passages from the word of God. Jesus, when he sent the apostles to preach in the first place, said to them, "Go ye into all the world and preach the Gospel to every creature." Not *any* system that might be termed a Gospel. There was no choice left to anybody. He spoke definitely in regard to the Gospel plan, which He, the Son of God, came to the earth to set up. Paul, in the first chapter of Galatians, 8th verse, says, "Though we or an angel from heaven preach any other Gospel unto you than that which we have preached unto you, let him be accursed." Paul, one of the apostles, taught the Gospel, the same Gospel that Peter, James, John and others taught. They all taught the same system. And Paul said, in another place, that he went up, by revelation, to Jerusalem, taking Barnabas and Titus with him, and communicated the Gospel which he preached among the Gentiles (Gal. 11:1, 2), thus showing that he taught the same thing everywhere. You see, Paul's words and practice show

that he did not admit of the least change or alteration from the Gospel as taught by Christ, and preached by the apostles to the people. In another place it is said, "Whosoever transgresseth and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrines of Christ, he hath both the Father and the Son," (II John 9,) showing us that he taught strictly the necessity of abiding in that form of doctrine which had at first been delivered. I quote these passages to show you that the Gospel which Christ and the apostles first taught was intended to be taught continually, without change, and that none had a right, not even an angel from heaven, to preach any other Gospel than that which had been delivered at the first.

Do you agree with this? Because I am about to examine, in detail, some of the doctrines that will readily show to you the difference between the ministers of the true Gospel, and the ministers of the so-called Gospels that are preached at the present time. But are you prepared to come to the conclusion, with me, that it is the old Gospel, Christ's Gospel, the doctrine of the apostles that we ought to seek and follow, if we expect eternal life? Or do you think you are safe in following the teachings of men, who have made great changes from such ancient Gospel, with the following passage before you? "If there come any unto you and bring not this doctrine, receive him not into your house, neither bid him God speed" (II John 10th verse). Do you think you can obtain God's blessing by being members of a church or churches that teach doctrines opposed to what Christ taught? How is this?

"Well, certainly," says one—a Bible believer—"of course I wish to have the religion of the Bible. I would like to have the religion of Christ. I do not admit of any departure." This is right. This is consistent. Of course, if there is a question as to whether God has made any change in His primitive faith, revealed through Christ, we shall consider it; for I am willing also to make a change, if God has authorized it. I am quite willing to accept any doctrine that God has revealed from heaven for my salvation. I confess to you that I have

no disposition whatever to maintain private views or speculations which may have been engendered on my own part, through reflection. I wish the doctrine of Christ, as Christ taught it, as the apostles taught it, and I will not, with the light that I possess, depart one particle from the letter and spirit of that ancient plan. And if there are any friends here who have heard that the elders of the Church of Jesus Christ of Latter-day Saints do not believe in the Bible, let them judge. There are no practices pleasing to God, or likely to bring His blessings upon the heads of the children of men, except those inculcated by Him, through His servants by the power of revelation from heaven, so that we will not depart from the book. We will not teach doctrines that are opposed to this book, but we are prepared to show our friends, in the spirit of kindness, that doctrines opposed to those contained in this book are displeasing to God, and are not calculated to bring peace and salvation to the children of men.

"But," says one, "what matters it whether we go this road that you point out or some other? You know if we can get to heaven one way, is not that as good as another?" We will try to illustrate this idea. If a man wish to go to London, says the inquirer, may he not go the road that leads towards the south, or a road that leads towards the north, as the case may be; what matters it so that he gets to London? It would not matter in the least. He might go the road that led to the north, or that which led to the south, and by making a shorter or longer journey, as the case might be, he might get to London. But you see there is no parallel between this figure and the facts in regard to religion, because there are not two ways to get to heaven. This is the difference. There are two ways to get to London probably, perhaps more, but you see there is only one way to get to heaven, so that when we admit, as an illustration, a figure of this kind, we start with an error and it leads us astray.

The Bible speaks of one way. It speaks of two ways. It speaks of a broad road, that leads to destruction, and it speaks

of a narrow way that leads to eternal life. So you see there is only one way that leads to heaven, and if any one persuades us that the wide road will lead us there, he deceives us, for there is but one way that leads to life and glory. Now that is the way we want to find out.

Jesus came, he said, to do his Father's will, not his own. He called apostles and ordained them, and he said, "As I have been sent, so send I you. Go and preach the Gospel to every creature." That was their business. But he said, "Tarry ye first at Jerusalem, until ye are endowed with power from on high." Jesus called the apostles. He ordained them himself. He instructed them personally, and he commissioned them to preach the Gospel to every creature. But he wished them to tarry at Jerusalem until they received power from on high; a certain gift which God had promised, that they might be qualified, in every sense, to discharge the important duty devolving upon them, of administering words of salvation to a fallen world. The apostles did this. They gathered in Jerusalem. They were there on the Day of Pentecost, and whilst there, in the upper-room, the endowment of which Jesus spoke was given unto them. The Holy Ghost came upon them, in the upper room, as a mighty rushing wind, and it sat upon them as cloven tongues of fire. And, whilst under that influence, the apostles who were sent to preach the Gospel, stood up, at least Peter did, as the mouth-piece of the rest, at that time to preach the Gospel that Christ sent them to declare. Now, what was it? Let us lay a good foundation as we proceed.

Were they qualified to preach it? I do not think any Christian will doubt it. If they were not prepared to teach the Gospel of the Son of God, then I would have no hope, my friends, of hearing it in this life. Never. Jesus himself chose them. He ordained them; he instructed them, and after all this, as you will find, in the 2nd chap. of the Acts of the Apostles, 1st, 2nd and 3rd verses, they assembled in Jerusalem, and had fulfilled unto them the promise of the Lord Jesus

Christ, receiving the endowment of which I have been speaking.

I think that all my friends here are certainly prepared to accept the words that Peter spoke, and acknowledge them to be true. What did Peter say? First, he preached Christ and him crucified. You see the people, who had gathered together on the Day of Pentecost, were people, who had no faith in Christ. They had rejected him and his instructions. They had been of those who persecuted Christ and the apostles. They were of those who had either personally or in their sympathies sustained the crucifixion of the Lord Jesus. Therefore, Peter, knowing this, stood up and preached to them, first Christ and him crucified, and he was successful. Who can doubt it? Peter, a servant of God, ordained by the Son of God. Peter, upon whom the Spirit of God rested as tongues of fire, as the Scriptures have it. This man stood up and argued the point, and explained about Jesus. And who can doubt the result? In a measure we would have been disappointed if we had been told in the Bible that Peter was not successful. He was successful. Many believed on him, and the result of their belief was that they said, "Men and brethren, what shall we do?" (Acts 2:37). No wonder they asked that question. People who had either helped to crucify the Lord, or who had rejoiced when he was crucified, as many of them did, to be convinced that that same Jesus whom they had assisted to crucify was indeed the Lord, the Christ, and when they were convinced of this they cried out, "Men and brethren, what shall we do?"

Peter was prepared to tell them. He had the very instructions that were needed, and the words of Peter are applicable today, my friends, to you and to me, so far as we have not obeyed them.

We are believers in Christ, I trust. We have fortunately made our appearance in this life, in the midst of a people who at least believe in the divinity of Christ, and we have received impressions favorable to this end; therefore the words of Peter, spoken to those who believed in the divinity of Christ, are

applicable to us, and are the words of salvation to us, if that ancient Gospel is not changed. What were the words? He says, "Repent, and be baptized every one of you in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost" (Acts 2:38).

Was that the Gospel? Yes, unless the apostles disobeyed the instructions of Christ, because they were sent to preach the Gospel, and they were endowed that they might preach it perfectly and represent God, the Maker of heaven and earth, in the words and spirit by which they presented it unto the people.

Now, my friends, faith in Christ was the first principle of the Gospel; repentance of sins was the second principle; baptism for the remission of sins was the third principle, and then the reception of the Holy Ghost, by the laying on of hands, as taught by Peter on that day in Jerusalem. Is there any objection to this? "None at all," says one, "that is Scriptural; we cannot object to it." A Bible believer cannot object to it. But what is becoming of us if such doctrines are not taught? "Well," says one, "are they not taught?" No. "Faith in Christ is taught," and "Repentance of sins is taught," although by some people the latter is taught first, before faith in Christ. Some teach that we must repent of our sins before we can have faith in Christ. This is a mistake. We cannot possibly repent of sin committed, unless we are convinced that we have committed the sin. We cannot repent of laws broken, which Christ has taught through his apostles unless we are first convinced that Jesus was divine, and had the authority to teach them; so that faith in Christ and his divine mission must be the foundation of our practice as Christians. And the first effect that faith in Christ produces, is repentance of the sins which we have committed. So repentance is the second principle of the Gospel. But we differ a little more about the third principle. Just read your Bible, and you will find that Peter taught baptism for the remission of sins (Acts 2:38). Again, John the Baptist, who was the forerunner of Christ, baptized for the remission of sins (Mark 1:4). "John was sent from God."

You will find this in the first chapter of the Gospel according to St. John, 6th verse. John himself said, in the 33rd verse of the same chapter, "He that sent me to baptize with water, the same said unto me," referring to the instruction he received from the Father regarding Christ. Both passages assert this, that John the Baptist was sent by God to baptize with water, and we are taught in the Bible that he did teach the baptism of repentance for the remission of sins. That is just what we might expect. John was God's servant. So was Peter. They both taught the same doctrine. John taught baptism, and Peter told the people to be baptized every one of them. You will remember the servant of God who was sent to speak to Paul, to instruct him just after his conversion. He went to him, and when the scales fell from the eyes of Paul, or Saul, this man of God said to him: "Why tarriest thou? arise, and be baptized, and wash away thy sins, calling upon the name of the Lord" (Acts 22:16). Be baptized and wash away his sins? Yes. Now, that agrees exactly with the doctrine of Peter, and the doctrine of John the Baptist. They were all three servants of God, and they all taught the same doctrine, and those who heard and believed that doctrine possessed the selfsame faith; so that so far as baptism is concerned, the ancient Saints did teach and practice the selfsame doctrine—baptism for the remission of sins.

I want to talk a little about this. One says, "Well, I have always been taught that baptism was a doctrine of Christ anciently, but I have been under the impression that it was not necessary to salvation." That may be, my friends, we have been taught a great many things, and good Christian people have believed a great many things that Christian people have rejected since. But that is no reason why we should change the Bible doctrine. The thing is right here. "Well," says one, "I thought we were not able of ourselves to do anything to help to save ourselves. This requires proper understanding. If baptism brings the remission of sins, and baptism is not attended to by us, we cannot obtain the blessing. Certainly not.

God gives us bread to eat, but he does not present it to us. A man sows seed in the ground and he sees to it and he harvests it and it is threshed and prepared and placed before us in the shape of flour, but we have no disposition to deny that it is the gift of God. If it were not for God's goodness we should have no bread. If it were not for the gift of God we could not attend to the ordinance that brings remission of sins. We have not power, of ourselves, to bring within our reach a single saving principle belonging to the plan of eternal life. It is all God's free gift. It is all in consequence of his mercy, and his charity, and his goodness and love, and pleasure manifested to us that we have any privilege at all that will help to make us better, or that will bring us into his church and kingdom and give us a right to say that we are really his children. The fact that he has laid down ordinances, through which a remission of sins is brought to us does not warrant us in saying that we do it of ourselves, and when people talk like this it is likely to deceive.

Now, my friends, the Bible says, in the place I have quoted, that baptism is for the remission of sins. Do we believe this? If we do you know we must also come to the conclusion necessarily that we cannot have a remission of sins without it. If God has placed the ordinance of baptism in his church, as part of his divine system for a certain purpose, the object cannot be obtained without it. The means which God reveals for certain purposes must be used. We cannot say, and it would be unreasonable in us to say, that when God speaks from heaven in regard to any particular thing, we can ignore his advice when we please and accept something that suits us. It is wrong, and it is this disposition that has led to the present deplorable state of things.

"Well," says one, "I have thought that baptism was for an outward sign of an inward grace, or of membership in the Church." Another error, you see! The Bible does not say anything about that. Of course the act of a person embracing the principles of the Gospel and becoming a member of the

church, may be a sign, but baptism was not set in the church for that purpose. It was taught in the church and administered for the *remission of sins* and nothing else. And no man or woman can obtain a place in God's kingdom, or enjoy His presence here or hereafter, unless their sins are washed away in baptism, as Paul's were washed away when he accepted the advice of the good and inspired man, Ananias, who instructed him.

When I think of the importance of this offer which God has made, my heart is filled with thankfulness instead of a disposition to discard what he has taught. It is strange, and we can only account for it on the ground of the waywardness of men naturally, to think that we would attempt to do things in opposition to the will of God. Is there a more important blessing offered to mankind than the remission of sins? Have we any hope of enjoying the glory of God in our present sinful condition? Surely not, for nothing sinful or unholy can enter the courts of glory. Then if God has to put in his Church an ordinance for the purpose of enabling us, like Saul, to wash away our sins, why not be prepared to receive it with joy instead of cultivating or encouraging a disposition to ignore it?

Baptism for the remission of sins is the third principle of the Gospel of Christ. Then comes the ordinance of the laying on of hands for the gift of the Holy Ghost. Peter says, on the Day of Pentecost, to which we have directed your attention, "And ye shall receive the gift of the Holy Ghost." What did that consist of? The gift of God's spirit. The reception of God's power, a portion of his power. The reception of an influence which leads those who possess it near to God in their feelings and in their faith. A spirit which produces not only that inward consciousness of acceptance with God, as his son or daughter, but a power which gives outward manifestations of its divinity. Jesus did promise to the apostles when he sent them out first, that "These signs shall follow them that believe." Here are his words, "Go ye into all the world and preach the Gospel to every creature. He that believeth and is baptized

shall be saved. He that believeth not shall be damned, *and these signs shall follow them that believe.*" The words of Christ, in the last chapter of Mark, 15th and following verses.

"Well," says one, "you know we do not believe in miracles now. These signs were miracles, but we do not believe in them now." That may be, my friends. This is the very reason why we are here, because there is such a great disbelief in the Bible; because there is a disposition to ignore the Bible; because there is a disposition to ignore the promises of Christ; and we wish to show you the things that are denied; we wish to point out to you the doctrines our fathers have denied; that our teachers have denied, and we wish to show you that they are in the Bible, the word of God, in the book which some have gone so far as to assert that we do not believe in. But is it true that the promises of God were fulfilled anciently in regard to this matter? Yes! In the 19th chapter and 6th verse of the Acts of the Apostles, you will find an instance related of the Apostles laying their hands on some that had been baptized, and they spake with tongues. This was one of the gifts that was manifested, in consequence of their receiving that spirit which produced them. See also Mark 16th chapter, 17th and 20th verses.

You must not consider that, in teaching these doctrines, we are advancing something of ourselves, something new. If we were teaching new doctrine you would have a right to call us to account and ask us for the proof. We are teaching old doctrine. We are teaching the New Testament doctrines, instead of those of our Christian friends. We have no spirit of enmity in the least degree, towards any living soul, and when we refer to the faith of our Christian friends remember, it is simply to make the difference between their views and ours more distinct to you. I say instead of our friends calling us to account, it is the Latter-day Saints who have the right to come out and say to their Christian friends, "See here, why do you deny signs which Christ said should follow believers? What believers did Christ speak about? Why believers in His Gospel. He taught us that these signs should follow believers. Well

then, if our Christian friends deny that, we have the right to call them to account. If Christ said that these miracles—manifestations of Almighty power—should follow the believers, I say what reason have you to deny it? The question is not now whether the Latter-day Saints possess the power or not. The question at issue at present is not whether the teachers of the Church of England have the power or not. The question is, Does Christ promise that power to believers in the Gospel? I say He does, and I say that those who deny that such powers should follow believers, teach that which is contrary to the word of Christ and contrary to the facts that appeared in connection with the teachings and administration of the doctrines of Christ. So that it is not the Latter-day Saints that introduce a new doctrine, and we say to our friends, Hear us, we beseech you. Hear the message we have to deliver, for God has sent us to teach the old religion, the religion of Jesus, the simple plan which was revealed from heaven in ancient days, to save the children of men.

Peter said, on the Day of Pentecost, speaking of the Gospel and its attendant blessings, "for this promise is unto you." That is, to the people who stood before him, "to your children and unto all that are afar off even as many as the Lord our God shall call."

You see it was not confined to the members of the church in the first place, as some would have us believe. The promise of the laying on of hands for the gift of the Holy Ghost was made to the children of those who heard Peter, and to all who were afar off, even as many as the Lord our God should call. And if it be true that God is calling sinners to repentance now, we should see the same power manifested today, that is, if we have the true Gospel. There can be no doubt of this.

Which will you have, my friends, the doctrine of the Bible or the doctrines of men? If you accept the doctrines of the Bible you will have to become Latter-day Saints, and of course that would be out of the question for a good many. But we cannot find these doctrines anywhere else, and that is a per-

plexity. What shall we do about them? When I am speaking to you I think of the position I occupied myself, when I heard the Latter-day Saints first. I went to their meeting, not expecting to hear anything that would interest me by any means, but I heard the Bible doctrine taught. I could not deny it. I found I had been mistaken. I did not incline in my heart to fight against God, but considerations came up. If I become a Latter-day Saint, people will call me a "Mormon." If I embrace these doctrines, my friends will point at me the finger of scorn. If I become a Latter-day Saint my good neighbors will say I am deceived and led astray, and that I have embraced a doctrine that is in opposition to the teachings of Christ. Of course these things flashed through my mind when I considered and read the Bible to ascertain positively whether these "Mormons" taught the truth or not. I thought this—well! I have been religious for the purpose of making my peace with God, but I have been mistaken and led astray by men whom God had not sent to preach the Gospel; but now I have found the truth, the old promises relating to God's power, all things as at the beginning, have been restored, and I have the promise of obtaining a place with the righteous, according to the mind and will of my Heavenly Father. Let friends say what they please, let them say I am deceived, but I believe this Bible is true. Let them say whatever they may in regard to my faith; no matter. I thought of the time of Christ. They called Christ hard names; and of the apostles they spake a great deal of evil. In fact the Bible says they called them all manner of evil, and although I expected my friends would denounce me, still when I thought of what Christ had suffered, I was reconciled and instead of fighting against God, I was willing to accept his doctrine, in order to obtain his blessings.

I state to you my friends that since the day I entered this Church I have rejoiced exceedingly. I have found proofs upon proofs. I have had reason to rejoice in consequence of the manifestations of God's power, confirmatory of the doctrines, and I can say that the Church of Christ is set up, its doctrines

are taught, its practices are practiced, its promises are fulfilled, and the evidences of its divine power are manifested in the midst of this people.

I would like to say a few words in regard to another point. I have just said that I had been taught a religion by men whom God *had not sent*. I would like to explain. You will excuse us if we seem to be very extreme in our views. We have taken the liberty to teach you the truth, just as we have it, and when we say something that comes in contact with what you have received, excuse us. There is no bad feeling at all, or unfriendliness in the least. But we believe in persons being invested with the proper authority to preach the Gospel. Paul says, speaking of the authority of the holy priesthood, "No man taketh this honor unto himself, but he that is called of God as was Aaron" (Heb. 5:4), "Faith cometh by hearing, and how can we hear without a preacher" (Rom. 10:14-17). "No man taketh this honor unto himself, except he be called of God as was Aaron." Now that is very plain, and what does it mean? Simply what it says. That no man has a right to administer in the ordinances of religion except he be sent of God as was Aaron, for how can a man preach except he be sent? (Rom. 10:15). If that be admitted, of course the next question of importance is, How was Aaron sent? By turning to the history we have of God's dealing with Moses, in reference to the gathering of the Israelites, from Egypt, you will find that God instructed Moses to call Aaron to be his helper. (Ex. 4:15, 16.) Here is the proof. No man can preach the Gospel simply because he feels inclined within himself to be a preacher. No man can preach the Gospel—that is with God's approval and authority—unless God commission him. God commissioned every one of his preachers in ancient times. He spoke from heaven. He directed those who held this authority to call others. Christ called the apostles as he was called. His Father called him: he called the apostles, and he said, "As my Father hath sent me, even so send I you" (St. John 20:21). "He that receiveth you receiveth me; and he that receiveth me

receiveth him that sent me." The authority was here, you see. God called Moses; he instructed Moses to call Aaron; so that Aaron stood exactly in the same relation to God as did the apostles; the latter being called of God the Father through Christ. That would be evident, because one whom God had authorized to act as his servant was instructed by him to call Aaron. Now, you observe, no man has a right to exercise the authority of the priesthood unless he is called of God as was Aaron.

Are the preachers—those who commonly preach in connection with the churches of the present day—called of God as was Aaron? Or, in other words, are they called by revelation from God? This is the question. We do not doubt the propriety of their being called in this way, because the Bible says they ought to be. Do our protestant ministers, at the present time, profess to be sent of God as was Aaron? Is there a minister connected with the Christian denominations of the present day who professes to be sent of God by direct revelation? Not one. It does not require any argument at all. They do not profess that they have heard from God. They say that God has not spoken since the last book of the New Testament was written. They say it is a sin, and they find fault with the Latter-day Saints because we believe that God does speak; that he has a right to speak; and that it is necessary we should have his approval and commission in order to qualify us to attend to the business of his Church. So that our present Christian teachers do not profess to be called as was Aaron. They deny all revelation at present, or since the Bible was written.

You know the ministers, among their other errors, receive pay for preaching. That is an innovation also. The ancient apostles, and seventies, and bishops, and so on, were not paid for preaching. But our present ministers are. The preachers of this Church, with whom I am connected, are not paid for preaching. They preach without money, without purse, and without scrip. Now, the preachers of the present churches make a business of preaching. They learn to be preachers.

They are brought up to be preachers in consequence of their parents or guides finding in this way a place where they may make a living. Such ministers sometimes acknowledge one kind of revelation. Not that God tells the people about his will, or that he manifests his power, but they sometimes tell us they have received a call from one congregation to another. But there is one peculiarity about it, viz.: the congregation that calls them is a congregation that almost invariably offers them more money than the congregation to which they have been attached. This is the only instance of any kind of revelation being acknowledged by our Christian teachers. God has not spoken, say they, by inspired men, since the days of the ancient apostles. He has not spoken directly to the Church. He has not authorized a single man to preach, but sometimes a call is given from less money to more. And though they are feeling full of love and affection for the congregation with which they have labored for years, yet they are sorry and regret so much that that call must be heeded, which takes them from among their old friends to a new congregation. But, you see, the new congregation offers the most money, and that cannot be disregarded.

My friends, these are a few of the doctrines of the Church of Jesus Christ of Latter-day Saints. Are we displeased with anybody? No, not at all. All are at liberty to believe what they please. But we are placed under obligations to deliver the message which God has sent. We say we are not solely dependent on the Bible, because God has sent the Gospel. We do not wish you to think that we regard the Bible lightly. Of course you will have noticed, from our remarks, that this is not so. But we say from the Bible alone we could not have discovered the true way of life, any more than thousands of our friends have been able to do so. Why millions of people have read the Bible but have not discovered some of these doctrines. They have not been led to preach the things contained therein, and if they had discovered the doctrine, this Bible cannot lay on hands for the gift of the Holy Ghost. That part of the work that is necessary for man's salvation must be done by one

whom God authorizes. Therefore the Bible alone is not sufficient. It contains the truth. It is the word of God. It contains the instructions of the apostles. But it does not contain the divine authority that is necessary to commission a man to baptize or administer in any ordinance pertaining to the house of God.

Now, my friends, may God bless you. And my brethren and sisters, may the Holy Spirit, which leads unto all truth, abide upon us, and may we who have found the truth have a disposition to retain it. May we have the moral courage to say, "Let God be served. Let his truth be obeyed." Let the Almighty be honored, and if other people choose to follow their own fancies, or the deceptions presented before them by men whom God has not sent, as for us and our house, let us serve God.

May God bless us, in the name of Jesus Christ. Amen.

A REPLY

By Elder William Budge

to

“The Mormon Purgatory”

(A tract written by S. E. Wishard.)

Something remarkable has appeared—an exposure, on Scriptural grounds, of a “Mormon” doctrine, called, in the words of the author, “The Mormon Purgatory.” This position must have been more pleasant to the writer, and ought to be more satisfactory to the reader, than the misrepresentation and abuse which is generally indulged in by those who do not agree with us, and to know that the writer is a religious teacher increases both our gratification and surprise.

The author states his objection as follows:

“The Mormons have modified, somewhat, the papal doctrine of purgatory, but hold it in substance. They teach that men may be saved, though dying in impenitence; hence their doctrine of baptism for the dead. They teach the people that if their friends have died unsaved, they can secure them from that condition by being baptized for them. They were a few years in advance of some of the Andover teachers in the discovery of that new continent called ‘Another Chance.’ ”

We plead guilty to the charge of believing in salvation being offered after this life, as the “mercy of God endureth forever.” (I Chron. 16:34.) “For with the Lord there is mercy, and with Him plenty of redemption.” (Psalms 130:7.)

Mr. Wishard labors under the influence of traditional intolerance when he says, “the unbroken testimony of Scripture is that the opportunity for repentance (and, therefore, of salvation) ends with this life.” He should “trust in the Lord forever and ever.” (Psalms 52:8.)

We will review what appears to be his best example of "unbroken testimony."

1st. "He that, being often reproved, hardeneth his neck shall suddenly be destroyed, and that without remedy," (Prov. 29:1) which is supposed to indicate that a man destroyed, punished, for his sins is beyond help, but such a supposition does not agree with the views of the Apostle Paul, as to the effect of being destroyed for committing sin. See I Cor. 5:4, 5. The Apostle here charges the church to deliver over an offender, that Satan might destroy him in view of ultimate salvation. How singularly unscriptural Mr. Wishard is in his teachings; but we will leave the difference in this matter to be adjusted by him and Paul.

The meaning of the passage quoted by Mr. W. is that when man, by his wilfulness, makes his destruction sure and complete, the law governing his transgression will be both swift and sure, without a hope of successful interference. An illustration of what is meant by the sinner being "destroyed" is found in the circumstances attending the death of Annanias and Sapphira. Their destruction, so far as this life was concerned, was complete, and there does not seem to have been any anticipation of other consequences. All this is plain enough and, doubtless, as it ought to be; but there is nothing in it that necessarily leads to the conclusion that the Lord will "cast off for ever." (Psalms 77:1.) Are we now instructed by the writer that the *ever* merciful God is less merciful than man, who liberates the prisoner who has "paid the uttermost farthing?"

Another quotation given which, by inference, may mislead thoughtless or prejudiced readers, will be found in John 3:36, as follows: "He that believeth on the Son hath everlasting life, and he that believeth not the Son *shall not see life*, but the wrath of God *abideth on him*." We agree with this passage of Scripture. It does not contradict any "Mormon" doctrine, as we believe there is no salvation for any man who does not believe on the Son, either in this life or in the next. We cannot overlook the intention to deceive embodied in the only remark

made by this author on the last quotation. It is, "It will never be lifted from him." The Scripture quoted has no such words or meaning. The words are that "the wrath of God abideth on him who believeth not the Son," but there is no limit to the mercy of God if a sinner should turn to Him and live, believing in His Son. Will this writer say that the passage above quoted limits the time within which a man must believe, on pain of being cast off eternally? If so, will Mr. Wishard be kind enough to say at what age a man may feel quite safe? We have always understood the exhortation quoted was applicable to all men, in all conditions and of all ages. It is certainly very desirable and wise for all people to make their peace with God, through Christ the Redeemer, at the earliest possible moment, but we reprobate the attempt to make the quotation appear to limit the day of grace and mercy held out in the promise of our Heavenly Father to His children, living or dead. No; none will be rejected who come unto Him who is able to save, nor be denied the priceless gift of everlasting life—and none are justified in their endeavors to limit "His perfect love." The spirit never dies. If salvation after death be denied, why not deny it after the age of 70, 80 or 90 years? O, how narrow and contracted are the thoughts of the natural man, and how determined he is to limit the everlasting mercy of God!

Mr. Wishard next introduces a passage of Scripture, found in Matthew 12:32, which teaches that the sin against the Holy Ghost shall not be forgiven, neither in this world nor in that which is to come. Between us there can be no contention on that point, as it is a fundamental doctrine of the "Mormon" Church, and will be found in the Doc. & Cov., page 468, par. 27, new edition. We are glad to be sustained in this, even by a Presbyterian teacher, and will pass on to the consideration of some more of his "unbroken testimony."

The gentleman assures us that the reply of Abraham to the rich man settles this question forever, and quotes: "Between us and you there is a great gulf fixed, so that they which

would pass from hence to you cannot, neither can they pass to us that would come from thence." (Luke 16:26.)

The persons spoken of in this parable are supposed to be dead. Each is having his reward. The poor man is with righteous Abraham and is comforted; the rich man, who was wicked, is in hell, that being the result of *his* life's work, and his punishment was decreed to endure until he had paid the debt his sin had accumulated. There was a great gulf between the rich sinner and the good Lazarus, and those who, in kindness, might desire to relieve the sufferer could not go to him, as the immutable law of God governing the condition was imperative, and the same eternal law of recompense prevented the escape of the imprisoned sinner until he had paid the debt. How long the rich man might suffer we, of course, could not presume to tell, but, on divine authority, we are safe in saying his liberation would not come until he had paid the "utmost farthing." There can be no mistake about the justice of this great truth, practically exemplified in earth or hell, that when the debt is discharged the debtor is free; and there is no revelation from God, old or new, that can properly be construed to contradict the whole tenor of His holy word, pregnant with everlasting justice, an attribute which gives eternal solidity to His innumerable creations.

"Between us and you there is a great gulf fixed" is made prominent by the expositor of "The Mormon Purgatory," especially the last four words, "*a great gulf fixed.*" We give them due attention and will say that he has now found something that will remain *fixed* through all eternity, but it is not man's damnation. It is the restriction fixed by God's unchangeable law, which the sinner cannot pass over until he is delivered, and it will still be fixed after the rich man has experienced again the everlasting mercy of God and His "plenteous redemption," as King David expected to do after he had suffered for the grievous sin which he committed. David was a chosen man, and, apart from the sin referred to, which was the sorrow of his after life, was one of the best and greatest of the leaders

of Israel. But he fell. He committed adultery with the wife of Uriah, and placed the latter in the front line of battle, that he might be slain. He thus brought trouble to his house, and, although the Lord "removed the sin," so as to spare his life, he (David), understanding the consequences of his great wickedness, rejoices in the mercy of God in the following words: "Therefore my heart is glad, and my glory rejoiceth; my flesh also shall rest in hope. For thou wilt not *leave my soul in hell.*" (Psalms 16:9, 10.)

The words of the Apostle Paul are next quoted, although they do not seem to have any direct bearing on the subject discussed, but we draw attention to them and hope that their significance will be felt in another direction. They are as follows:

"Now is the accepted time, behold now is the day of salvation." This is true, and so will tomorrow be and every day after. It has been represented that the hope of final salvation might weaken the efforts of the sinner to serve God. If such a lengthened punishment as the disobedient antediluvians suffered, or the torments of the rich man, be not sufficient to awaken in men an interest in doing right, then we are reconciled to their going, were it possible, to the fixed Presbyterian hell. We may be assured, however, that it is not the fear of punishment, but the love of God, which brings the honest soul to the feet of Christ. It is not the hope of reward, which would be a selfish desire, but the love of the truth and the delight in doing good which draws the disciple near to God, and strengthens his faith in Christ his Redeemer.

We advise our Presbyterian friends to modify the sentiment and faith they entertain that "the offer of the gospel ends with this life," as they are very generally doing, in regard to predestination as formerly understood by them. Such an exercise will help them more than explaining the "Mormon Purgatory," although investigation is not to be discouraged. Mr. Wishard must have had some difficulty in keeping the natural man in subjection when he wrote the following words, re-

ferring to the papal and "Mormon" Churches: "There is money in the doctrine for those who are making a trade of either praying or working souls out of purgatory;" but, as Mr. W. has otherwise treated this alleged "Mormon error" so very much fairer than is usual with his class, we may tell him, in confidence, that it does not cost anything for either prayers or labor in connection with spiritual things in the "Mormon" Church. "Mormon" ministers do not pray nor preach for hire, and I hope he will state this fact in his next edition of the "Mormon Purgatory;" also, that it would be in accord with Scripture if the Presbyterian brethren would follow so excellent an example.

There should not be associated with the redemption of the dead any work of man, nor of the will of man, as all must be done agreeable with God's law and under the influence of His Holy Spirit. There cannot be any money value placed upon the ordinances of the House of God, and to buy and sell in connection with their administration is a sacrilegious innovation presumptuously introduced into the Christian church, for gain, by apostates from the primitive faith.

The objection raised, to the effect that by doing any work to assist in saving ourselves or others is impious, is the result of false teaching. It does not, as suggested, manifest a doubt of the efficacy of the great atonement, in the fulness of which we most implicitly believe, but the fulfilling of the conditions which make the death of Christ available to us. The atonement of Christ makes our forgiveness and justification possible; but obedience, on our part, to conditions of a personal character is, according to the Scriptures, still necessary. All our works or prayers, no matter how good, could not have made our salvation possible without the blood of Christ; therefore, salvation "is the gift of God." We cannot boast of any power as proceeding from ourselves, but only in such blessings as we obtain through Christ, our Lord, as the result of obedience to His commandments. (James 2:14.)

In John's first epistle, second chapter, 2-5 verses, we find the following:

"And He is the propitiation for our sins, and not for ours only but also for the sins of the whole world, and hereby we do know that we do know Him if we keep His commandments. He that saith I know Him, and keepeth not His commandments, is a liar and the truth is not in him. But whoso keepeth His word in him verily is the love of God perfected; hereby know we that we are in Him."

From the foregoing we must conclude that, although Christ is the propitiation for our sins, there are commandments to be kept that the love of God may be perfected in us, and there is no contradiction between faith in the perfect atonement wrought out by Christ and the keeping of His commandments, which may involve works such as baptism, the laying on of hands in confirmation, for the healing of the sick (James 5:14), or for any other purpose.

Protestants, generally, are prejudiced against the idea of an intermediate state in consequence of that doctrine being held by Roman Catholics, who associated with it the sacrilegious sale of indulgences and other errors. Our forefathers, however, protested too much, when they left the mother church, in setting themselves in opposition to one of the most important and far-reaching doctrines of the glorious Gospel of the Son of God—a mistake which the "Mormons" do not hesitate to correct in the interest of true religion, for we "build upon the word of Christ, and no one in the world can overturn that word." (Luther.)

Having examined the author's "unbroken testimony" against "purgatory," leaving the reader to draw his own conclusions, we will endeavor, under the divine blessing, to further state our views on the subject.

We are told, in the pamphlet under review, that the "Mormons" *base* their doctrine (meaning salvation after death) on the following passage in I Peter 3:18-20, which reads as follows: "For Christ also hath once suffered for sins, the just for the unjust, that He might bring us to God, being put to

death in the flesh, but quickened by the Spirit; by which also He went and preached to the spirits in prison; which sometimes were disobedient when once the long-suffering of God waited in the days of Noah while the ark was preparing wherein a few, that is, eight souls were saved by water." This assumption is an error. The *basis* of the doctrine is the love of God to all His children, and His power to save to the uttermost, of which the above quotation is only a proof, and we could not, by transposition or explanation, make it plainer. The story is simply this: That Christ, after His death, went and preached to the spirits in prison, who had been disobedient when Noah preached to them. A wayfaring man though a fool need not err in relation to the purport of that.

Mr. Wishard now introduces some comments by Albert Barns, who, in this connection, says: "Why the Savior should have visited that class of men in the lost world does not appear, nor can a reason be given." We answer, there appears to be two very good reasons why He should visit them. 1st. Because they belonged, when on earth, to a generation that had rejected the gospel preached by Noah, and the time of their refreshing through the ministry of Christ had come, as predicted by Isaiah, 61:1. "The Spirit of the Lord God is upon me, because the Lord hath anointed me to preach good tidings unto the meek; He hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound." The second. reason might have been understood by Mr. Barns if he had made himself familiar with the word of God, and he would not thus openly have manifested his ignorance of so plain a matter. It is given in 1st Peter, 4:6, as follows: "For for *this cause* was the gospel preached also to them that are dead *that they might be judged according to men in the flesh*, but live according to God in the spirit." Having at last the gospel preached to them by Christ they would thereafter be judged (by the light they possessed) as men are judged in the flesh. Could anything be more clear? Christ, as the time of their refreshing had come, preached to the spirits

in prison that they might be saved. The query that Mr. Barns wrestles with is answered.

He next asks: "What is meant by the words 'in prison?'" and then answers: "It is a place where one is watched or guarded, as a prisoner would be." Correct. He says, further, "There is not in this phrase a shadow of a purgatorial idea where souls are being purified for heaven." In that conclusion he is wrong. Christ went and preached to spirits in prison who had been wicked in the days of Noah, that they might, through His preaching, live according to *God* in the spirit. Does not this suggest an improvement? A purging or reformation had already taken place to fit them to profit by the ministry of the Savior. The observations of Mr. Barns are deceptive.

Continuing, Mr. Barns remarks "it (the prison) means a place where souls are kept for the final judgment, without a hint of any baptismal regeneration, for their benefit." There is a very strong "hint" of regeneration in the privilege given them of "living according to God in the spirit," and as to the baptismal part of it, if Mr. Barns had consulted I Cor. 15-29, he would have been enlightened. There the Apostle Paul asks a question with which his hearers were more familiar than was Mr. Barns. It was as follows: "Else what shall they do which are baptized for the dead if the dead rise not at all? Why are they then baptized for the dead?" Paul was not preaching baptism for the dead, or he would, doubtless, have said more about it. He was combating a denial of the resurrection perversely taught, and incidentally referred to the practice of baptism for the dead, which apparently was well understood by the early Christians. As Paul infers, it would have been a very foolish thing to continue the baptisms for the dead if there was no resurrection, but it plainly proves that the early Christians believed in "working" for the benefit of the dead, even if Mr. Barns and his followers deny the correctness of the doctrine, and find fault with the "Mormons" for contending "for the faith once delivered to the Saints." It might

be pertinent for Mr. Wishard to ask if there was money in the doctrine *for them*.

The 3rd question, as quoted from Mr. Barns, is now introduced: "Was the message brought to them while in prison, or at some previous period?" and we are told that the answer to this "solves the difficulty" (we had the question "settled for ever" some time ago), and he begins his solving by the following direct mis-statement: "We have already seen that the Scriptures everywhere teach that the offers of salvation end with this life." Now, we have seen nothing of the kind and the Scriptures teach just the opposite, as has been clearly shown.

Next follows a dissertation without interest, concluding with one of the most ridiculous efforts at "wresting" the Scriptures we ever perused. It is a modern explanation of the quotation heretofore given from I Peter 3:18. As already shown, Peter's words are very plain, and need no "private interpretation;" still Mr. Barns has placed upon them a sectarian construction. Here it is: "That Christ being put to death in the flesh (that is, in His human nature), but quickened in spirit (that is, in His divine nature), in which (divine nature) He went (in the days of Noah) and preached unto the spirits (which are now) in prison, who were once disobedient in the days of Noah."

The foregoing is so much interpolated with remarks made, evidently with the intention of improving the word of God, that "counsel is darkened." We are told, using the interpolations, that Christ, being put to death in the flesh and quickened in the spirit, He went, *in the days of Noah*, and preached unto the spirits which *are now in prison*. It will be noticed how the meaning of God's word is changed by the additions and omissions. What an example of adding to and diminishing the Word of God!

Query: How could the preaching be done in the days of Noah if it was done after Christ was put to death in *the flesh*? Such an observation is both inconsistent and impossible, as well as in conflict with the direct testimony of God's word. Peter

tells us, in his first epistle 3:18, that Christ went after His crucifixion and preached to the spirits in prison, and that he went to preach the gospel to them is plainly stated in the 4th chapter 6th verse of the same epistle. The exact time of Christ's going is set forth in His answer to the malefactor who was crucified with Him, "*Today* shalt thou be with me in paradise." After death that same day Christ went to paradise accompanied by the thief. Peter calls the place visited a prison; Jesus calls it paradise. The visiting referred to by both was done at the same time—immediately after His death. In fact, it was on the same day, and Jesus took the thief with Him that he might receive the benefit of His preaching.

The fact, as to the time, is circumstantially sustained by a declaration made by Jesus Himself, found in John's gospel 20:17, as follows: "Touch me not for I am not yet ascended to my Father, but go to my brethren and say unto them I ascend unto my Father, and your Father to my God and your God." This statement was made three days after Jesus was crucified. He had not been to His Father since His death. Where had He been? Peter has answered the question.

Both the Episcopal and Presbyterian churches teach, and many others believe, that Christ, at His death, went down into hell and arose again on the third day. Hell, doubtless, means, with them, the place of the damned or condemned, and is in harmony with the other statements made as to the place visited by the Savior. In the "Apostles' Creed," published as a part of the faith of the Presbyterian Church, occur these words in reference to Jesus: "Born of the Virgin Mary, suffered under Pontius Pilate, was crucified dead and buried, He descended into hell, the third day He rose again from the dead, He ascended into heaven and sitteth on the right hand of God the Father Almighty," etc.

The above is scriptural and agrees with the statements of Peter and the Savior, himself, and is, therefore, sound doctrine, for immediately after His crucifixion (the same day) He went to paradise (see Luke 23:43), on a mission, to preach

the gospel to the dead "and proclaim the acceptable year of the Lord." (Isa. 61:2).

When endeavoring to show that Christ preached to the spirits in prison through Noah, he says that Noah's preaching was Christ's preaching, he (Noah) preached in Christ's stead, being authorized to represent Him. The principle of representation is correct. The Scriptures hold out many examples which are endorsed by the Apostle Paul, as follows: "No one taketh this honor upon himself (referring to the priesthood) except he be called of God as was Aaron." Noah was called of God, but not that he might, in his lifetime, preach to spirits who were in prison at the time Christ died, for that would be an impossibility. Such a notion should be discarded with infant damnation and other absurdities.

It will be seen that the mission of the Savior was more comprehensive than to merely introduce the gospel to the people who lived in spiritual darkness on the earth. It extended to those who had passed from mortality and were in need of His ministry, that they might be liberated from their prison house and live according to God in the spirit, and we are assured that the Son of God accomplished His work in Hades as perfectly as on earth, for He declared "I am He that liveth and was dead, and behold I am alive for evermore, Amen, and have the keys of hell and of death." (Rev. 1:18).

MARCH 15TH, 1890.

PRE-EXISTENCE OF SPIRITS

*Discourse Delivered by President William Budge, Before the
Elders' Quorum, December 19, 1895. Reported by Elder
James H. Wallis.*

I will read a portion of a letter which I received from a Presbyterian minister, dated July 24, 1895, which will perhaps render unnecessary any further explanation as to why I appear here tonight:

PRES. WM. BUDGE, PARIS, IDAHO:

My Dear Sir—I have just returned from listening to your discourse at the funeral of Mrs. Patton. Will you permit me to ask a question or two along the line of your remarks? How do you reconcile your doctrine of the pre-existence of spirits with the statements (John 1:14-18; 3:16-18; I John 4:9) that Christ is the only begotten Son of the Father? This cannot refer, as you will see, to the time when Christ was born into this world, otherwise there would be absolutely no point in saying that "God so loved the world," etc. In the sense in which Christ was begotten, God had only one Son—others being sons by adoption when they become Christians (John 1:12). You will easily see how the uses of the term "Son" are confused in your book of "Ready References."

There are a number of other questions asked in this letter, but as pre-existence is the first referred to, I will leave the other portion of the communication for future consideration.

In replying to the gentleman I reminded him of the then very busy season, and that having no hope by a speedy answer of bringing about change of heart in him, I preferred, when time permitted, to answer in public, that I might possibly add a little to the information of our young people.

Pre-existence! How do I reconcile the principle of pre-existence with the alleged fact put forth by Christian people that

God had only one Son. I might here, in a word or two, explain, to the young people especially, the meaning of the word pre-existence. "Pre" means before; the word "existence" you are familiar with, so that pre-existence means "before some special existence," or an existence before something else. The word as applied by us in teaching this doctrine, means an existence in another life before this mortal life was entered upon—living before the present life began. We might ask the question: What is understood by both Latter-day Saints and Christians as to the origin of man as he now appears. There is a presence manifest in our present existence: a living spirit, and a mortal tabernacle. The mortal has in it the seeds of decay: it dies. The spirit, the Latter-day Saints say, is eternal. It existed before the creation of the mortal man. It exists in the mortal being now, and it will exist after the mortal tabernacle has answered its purpose. The contention of our Christian friends is, that the spirit did not exist before this present life, Christ, they say, being the only exception,—the only begotten, the only Son of God in spirit begotten, and that men and women had no existence prior to this life. You young people will notice the difference. The Latter-day Saints believe and the Scriptures teach that the spirit existed before mortality began on earth, and the Christian world say there is no truth in the doctrine of the existence of the spirit before the creation or conception of the body. This view brings before us the idea, that when the human body is conceived, the spirit is created. That the beginning of the spirit life is when the mortal life commences. The difficulty with this is that something that is eternal is created by a being subject to mortality and contradicts the word of God contained in Hebrews 12:9, which declares that God is the Father of our *spirits*; also Numbers 16:22, which states that God is the Father of the *spirits* of all flesh. Mortality cannot aid in creating that which is immortal and never did. Turn to John 3:6:

"That which is born of the flesh is flesh, and that which is born of spirit is spirit."

If we believe in the Scriptures just quoted, we are not in doubt, as we are directly and positively informed that God, not man, is the Father of our spirits. It is true that the mother of Jesus was mortal, but it should be remembered that in his earthly life he partook of our infirmities (Matt. 8:17), and was subject to death. "But," says the objector, "we do not believe that mortal man and woman can create that which is immortal; but believe that God creates the spirit when the body is created?" We do not presume to determine God's power,—we are endeavoring to learn his holy law. To favor the above question would be to meet another difficulty, in this, that God finished his work of creation on the seventh day, including man, while yet of humanity only Adam and Eve existed. If God creates spirits when mortal tabernacles are created then he could not have finished on the seventh day, but as to this also He has not left us in ignorance, as I will more fully show you that the spirits of all flesh were created before the foundation of this earth was laid.

Scripture and reason both guide to the conclusion that man in mortality and subject to death cannot assist in creating a spirit that is immortal and everlasting, and that God having created the spirits of all flesh, every effort made by Presbyterians and others, in their teachings to the contrary, is but a contention against God and his ways.

Is not God the Father of all? Yes, of the spirits of all, and also in a supervisory sense; but He, in His wisdom, employs many agents to fulfill His purposes, as indicated by the Apostle who says:

"Furthermore, we have had fathers of our flesh which corrected us, and we gave them reverence; shall we not much rather be in subjection unto the Father of spirits and live?

While God is the Father of all spirits, our earthly fathers are the fathers of our bodies, so that in the working out and perfecting of the great plan of salvation man assists in the furtherance of God's purposes.

The above quotation should unravel the perplexity of the position taken by the reverend gentleman. We have no difficulty in believing that spirits live after death, independently of the body. Why not believe they live before entering into the body? The word of God in reference to death determines the fact in the following words:

“Then shall the dust return to the earth as it was, and the spirit shall return to God who gave it.”—(Ecc. 12:7.)

In the beginning the spirit was with God; after the body returns to dust the spirit returns to him who gave it.

Pre-existence was believed in by the ancients. It is not a new doctrine. As a proof of this I direct your attention to the ninth chapter of St. John’s Gospel, beginning with the first verse, which reads:

“And as Jesus passed by he saw a man which was blind from his birth, and his disciples asked him, saying: Master, who did sin, this man or his parents, that he was born blind? Jesus answered, Neither hath this man sinned, nor his parents, but that the works of God should be made manifest in him.”

Here we find that the disciples asked a question which leaves us the inference that a man could sin before he came here. The disciples walked with Jesus, and were instructed by him; they had many opportunities to learn the truth, and when they asked the Master, “who did sin, this man or his parents that he was born blind,” they plainly showed their belief in the probability of this man sinning before he was born, and Jesus did not correct them, but merely said: “Neither hath this man sinned nor his parents, but that the works of God should be made manifest in him.” If the disciples believed it possible that the man could sin before he was born, they believed in pre-existence, in common with the followers of Jesus. If they were in error, is it not remarkable that He did not correct them, as it was surely necessary that the disciples and teachers of divine truth should be properly instructed.

As further proof that the spirit lived before the world was formed, I direct your attention to the words of Jesus in John's Gospel, 17:5:

“And now, O Father, glorify thou me with thine ownself with the glory which I had with thee before the world was.”

Our Presbyterian friends believe that Jesus was an exception, He being, as they teach, the only begotten Son in the spirit, as having a previous existence. I quote as above, however, to emphasize the fact that if our elder brother Jesus—the Son of the same Father—lived with God before the foundations of the earth were laid, is it not reasonable to believe that the younger members of the same family existed there also?

Our friends, as I have told you, say Jesus is the only begotten Son of God in the spirit, and our friend offers in his letter as proof in favor of that statement certain passages of Scripture which I quote from his letter and which we will now examine. The first is found in John 1:14:

“And the Word was made flesh and dwelt among us (and we beheld His glory, the glory as of the Only Begotten of the Father) full of grace, and truth.”

The “Word” here signified Jesus, who was made flesh (and dwelt among us), and is afterwards referred to as the only begotten of the Father,—in the flesh of course, which we believe. It is quite plain and a proof in favor of the Latter-day Saints doctrine.

The 18th verse of the same chapter is another of this Presbyterian minister's supposed proofs. Here it is:

“No man hath seen God at any time: the only begotten Son which is in the bosom of the Father, he hath declared Him.”

Now what evidence is there in the above quotation that Jesus was the only begotten in spirit, and not in the flesh? None whatever.

Now turn to the third chapter of the same book (16th and 18th verses) for third reference of our friend to the Scriptures, as a drowning man catches at a straw for help and comfort to sustain a venerable error:

“For God so loved the world that he gave His only begotten Son, that whosoever believeth in him should not perish, but have eternal life.”

Also,

“He that believeth on him is not condemned, but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God.”

Still nothing in this to show that the Savior was the only begotten in the spirit, or in the flesh either, for that matter.

Another quotation made by this minister of about the same value as the last two will be found in I John 4:9:

“In this was manifested the love of God toward us, because that God sent his only begotten Son into the world that we might live through him.”

Inspired words, containing an assurance of God’s love for His children, but containing no evidence as to how Christ was the only begotten Son. Our Presbyterian friend has done the best he could under the circumstances in selecting proof, which is an utter failure so far as sustaining an unscriptural tradition. His first quotation is valuable in this controversy, as it directly sustains the truth as taught by the Latter-day Saints, viz.: that Christ was the only begotten in the flesh.

It is certainly true that Jesus, who “was made flesh,” was the only person sent into this world to save sinners, or as the last quotation has it, “that we might live through him.” It is also true that He had no earthly father, but was divinely begotten (according to the divine record) and therefore the “only begotten Son of God” in the flesh, “for Mary had known no man.”

To doubt the truth of the sacred record on this subject would be a reflection on Mary which we could not for a moment entertain. Jesus was the first born of every creature in the Spirit, and the only begotten in the flesh.

This reverend gentleman does not believe in pre-existence, except in the case of Jesus, but his mistake will become apparent under the light of truth. We all are the children of God, and were created in spirit before the world began, as made known in the Scriptures.

I will now introduce a few direct proofs. Paul in writing to the Ephesians (1st chapter and 4th verse), says:

“According as he has chosen us in him before the foundation of the world, that we should be holy and without blame before him in love:”

When did He choose us? Before the foundation of the world. So all those to whom these words were applicable lived before the world was organized, or in other words, they pre-existed. See also II Timothy 1:9, which informs us that before *the world began* God called us with a holy calling, establishing the fact of a previous existence, so that a wayfaring man, though not enjoying an average intellectual brightness, might understand.

Jeremiah informs us that the Lord spake to him as follows:

“Then the word of the Lord came unto me saying: Before I formed thee in the belly I knew thee; and before thou camest forth out of the womb I sanctified thee, and I ordained thee a prophet unto the nations.”

There cannot be any objection to this quotation. It needs no explanation, as it explains itself. Jeremiah lived in spirit before he was conceived in the flesh, therefore, pre-existed. The reference made here to the mortal body should be read with the understanding of a general supervision which God has over all His works.

Another reference may be superfluous, but as it so clearly,

in a general way, confirms the personal examples previously quoted, I will give it. Job, 38th chapter, beginning at the first verse:

“Then the Lord answered Job out of the whirlwind and said, Who is this that drakeneth counsel by words, without knowledge? Gird up now thy loins like a man, for I will demand of thee and answer thou me. Where wast thou when I laid the foundations of the earth? Declare, if thou hast understanding. Who hath laid the measures thereof if thou knowest? Or who hath stretched the line upon it? Whereupon are the foundations fastened? Or who laid the corner stone thereof, when the morning stars sang together and all the sons of God shouted for joy?”

God is the Father of the *spirits* of *all* flesh. *All* the sons of God were present and rejoiced when the foundations of the earth were laid; they were *all* there, which is also an argument against the idea of simultaneous creation of spirit and body. There is no room for doubt that God and all His sons were present in spirit on that momentous occasion—created, organized, and waiting until the earth was prepared for their habitation. They knew that it was necessary to come here to pass through this probation, and their demonstrations of joy were doubtless because of the preparations that were being made for them.

Finally, there can be no predestination coupled with justice, and in harmony with the revealed will of God without pre-existence, and that doctrine being of God, and taught by the Apostles of our Lord Jesus Christ, should be received by all true Christians. Moreover, its consistency appeals to our judgment, and it accounts for and explains many things in Holy Writ which otherwise would remain unsolved problems.

May the Spirit of God enable us to understand His truths, is my prayer in the name of Jesus. Amen.

LIFE'S PROBATION AFTER DEATH

*A Discourse Delivered by President William Budge, before
the Elders' Quorum, at Paris, Idaho, March 23, 1896.
Reported by Elder James H. Wallis.*

It will be remembered that on a former occasion I quoted from a letter which I had received from a Presbyterian minister, in which he made certain enquiries touching our faith, and raising objections to statements I had made at the funeral services of Mrs. G. C. Patton. I stated on that occasion that after answering the first question on the subject of "The Pre-existence of Spirits," that I would leave the further consideration of that letter to a future time. Circumstances have prevented me from occupying this stand as often as I expected, in order that I might answer the questions asked, for this is the way in which I prefer to meet his wishes, that the people, our young people especially might get the benefit of what is said.

The subject this evening I wish to consider, and, I trust for your benefit, is that of "Life's Probation After Death," or, in other words, whether the revelations of God give us an assurance of the possibility of a person, who dies in sin, or without a knowledge of the Gospel, having an opportunity of learning and accepting the conditions of eternal life hereafter.

Before entering into the essence of the subject, as it were, I wish to direct your attention to a few passages of Scripture. The reverend gentleman has reminded me in his communication that we should not depend, without further investigation, on isolated passages from the Scriptures, which may be modified by others, as it is the entire "word" on the subject, that should guide us. I agree with this, as "all Scripture is given by inspiration of God" (II Tim. 3-16) and it is not contradictory, and I ought to be as much interested, as those whom I

am addressing, to understand the full and correct meaning of the revelations of God.

My object this evening is to preach the doctrine of the Church of Jesus Christ of Latter-day Saints, with such care and testimony as to place that doctrine beyond all contradiction.

God who, at sundry times, and in divers manners, spake in times past unto the fathers by the Prophets, hath in these last days spoken unto us by His Son, whom He hath appointed heir of all things; by whom, also, He made the world.—*Hebrews 1:1,2.*

Some of His instructions “by His Son” are contained in the New Testament, and as a whole are called the Gospel. The intent of preaching the Gospel was the salvation of the people, as we learn from the instructions of Jesus to His Apostles, as follows:

“Go ye into all the world, and preach the Gospel to every creature; he that believeth, and is baptized, shall be saved”—*Mark 16:15, 16.*

This Gospel was sent to every creature capable of understanding, “And it is the power of God unto salvation, unto every one who believeth” (*Rom. 1-16*), and its acceptance is a present preparation for eternal life. “The power of God unto salvation to *all* who believeth.” These words incline us to believe that God’s love and mercy were not intended to be limited, on His part, to any portion of His offspring, for we are *all* His children, and this thought is confirmed by the following words of the Apostle Peter:

“The Lord is not slack concerning His promise, as some men count slackness; but is long-suffering toward us, not willing that any should perish, but that all should come to repentance”—*Romans 3:9.*

“Come, let us reason together,” saith the Lord. Is it reasonable to conclude that the Gospel, or in other words, “the power of God unto salvation,” intended for “every creature,”

should be offered only to a small portion of God's children? Surely not. Only a comparatively few have at any, or all times, had an opportunity of receiving it, and the greater number cannot in justice be called transgressors, as they never heard it. Is their opportunity of obtaining salvation forever lost? No, for "the mercy of God endureth forever." A lesser number, a comparative few, have rejected the truth and must meet the consequences of such refusal; but even they, will, when judged by the light which they possessed, have mercy extended to them, when they have paid the uttermost farthing, whatever the debt may be.

In the Gospel according to St. Matthew, sixteenth chapter and twenty-seventh verse, we are told that God will judge every man according to his works, whether they be good or whether they be evil, and in the fifth chapter of the same book, the Savior teaches the principle of divine justice governing offenders, to which I have already referred.

The Scriptures, as well as our sense of justice, and our comprehension of the love of God towards His children, lead us to the conclusion that the salvation offered through the gospel was intended to reach all the sons and daughters of God, not only those who are living, but those who are dead; also; and we therefore rejoice with the Prophet, and say, "O give thanks unto the Lord, for He is good; for His mercy *endureth forever.*" Now, how long is that? We cannot tell. It reaches beyond this life. It comprehends a period of time lengthened beyond our conception. It signifies a certain period of time or eternity so remote as to be inconceivable to the finite mind—not affected by death, which is but a change of life. If it is only endured through this life, it would be but a fleeting moment—a day; but this mercy endureth forever, and we must keep this in mind as we further consider our subject. We will be judged according to our works, and offenders will be punished until they have paid the penalty. As soon as the penalty is paid, they will obtain their freedom.

The gospel taught by most Christian people, is that if

a man is condemned for what he does, or what he does not do, in this life, he is condemned forever. That is, if a man commits sin in this life, and dies unrepentant, it is impossible for him to be redeemed.

"The punishments of sin in the world to come are, everlasting separation from the comfortable presence of God, and most grievous torments in soul and body, without intermission, in hell fire forever"—Confession of Faith, page 190.

But Jesus shows us that when a man pays the penalty, he will be at liberty. And this is a just law. I do not presume that even we, as little as we know, are disposed to deal differently with one another. If a man pays his debts, he should be justified. If a man suffers in prison for an offense, he should be liberated when he has completed his sentence. It therefore does not agree with the doctrine of true Christianity, that there is no repentance after death, that the punishment must continue incessantly, without hope of relief through, countless ages of despair.

David the Psalmist, in writing says: (Psalms 130:7, 8).

"Let Israel hope in the Lord: for with the Lord there is mercy: and with him is plenteous redemption. And He shall redeem Israel from all his iniquities."

There is no limit here to the application of the promise in regard to Israel; and as with the Lord there is "plenteous redemption," we are justified in believing that the Lord will reach out to *all* His sons and daughters, and save all who accept His word—except such as commit the unpardonable sin, of whom he has elsewhere made an exception.

We will now find what David spoke regarding himself (Psalms 16:9, 10.):

"Therefore my heart is glad, and my glory rejoiceth; my flesh also shall rest in hope. For thou wilt not leave my soul in hell, neither wilt thou suffer Thy Holy One to see corruption."

This prophecy was fulfilled in regard to the Holy One. His body was laid in the tomb, but the Lord did not suffer His Holy One to see corruption. David committed a very serious sin, and he expected to be punished, and he expected to go to hell: but, he said, "Thou wilt not leave my soul in hell," that is, that God, in His own due time, would not leave him there, but only until he had paid the penalty of his sin. If there was an opportunity for David to obtain forgiveness for committing so grievous a sin, then certainly God, who "is no respecter of persons," will not act differently with us. There is no limit to the power of God, neither to His mercy when justice is satisfied, and the Lord is not willing that any shall perish. That is the substance of all we have read; for to this end Christ died, that he might be Lord both of the dead and living. There are some objections raised to this doctrine by our Christian friends, such as: "There is no repentance in the grave," and some very religious people I have heard say this. But it is misleading: what goes into the grave? The body,—not the spirit. There is no intelligent action possible in the grave. And another saying is, "As the tree falls, so it lieth." No change afterwards. In other words they mean, that in the condition a person dies so he will ever after remain. True, the tree lies where it falls till some power lifts it. So with the human body; but the spirit of man is free and active. So there really is nothing in these sayings, so far as showing there is no salvation beyond the grave.

The Scriptures show most conclusively that the mission of Christ comprehended a visit and ministry to the dead, as well as to the living, and we will now endeavor to establish this fact, by quoting first from I Peter, 3:18, 19, 20, a passage with which you are doubtless more or less familiar:

"For Christ also hath once suffered for sins, the just for the unjust, that He might bring us to God; being put to death in the flesh, but quickened by the spirit: by which also He went and preached unto the spirits in prison; which some time were

disobedient, when once the long suffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls, were saved by water."

When did Christ go to preach to the spirits in prison? When he was "put to death in the flesh." What was the object of His going there, if the idea that "as the tree falls, so it lieth," is correct? What object could he have had, if there was no hope through his preaching, for the sinner, and no repentance after death? We will read from the sixth verse of the fourth chapter I Peter, for an inspired and explicit answer to the foregoing question:

"For, for this cause was the Gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit."

The truth is here told with certainty. Christ preached the Gospel to the dead, as it had been preached to the living; that they might be judged as men in the flesh were, and that they should live according to God in their spirit condition. Those disobedient ones, mentioned in connection with the visit of Jesus, had rejected the teachings of Noah, and they were suffering punishment; but, according to the law regulating divine punishment, taught by the Savior in His sermon on the Mount, these antediluvian sinners had paid the penalty, and the time of their liberation had come.

The Presbyterian minister says in effect, "If we admit, for argument, that Christ did preach redemption to the dead of Noah's day, why do you mislead by implying that all dead sinners will have the same advantages?" The answer must be self-evident to any theological student. First, David, who was not an antediluvian, declares by inspiration that the Lord would redeem him from hell. Secondly, the Lord, through his servant, David, declares that He will save Israel from *all* his iniquities; they were not antediluvians, and millions of them have lived and died without the Gospel's saving power; and, lastly,

although many other reasons might be given, "God is no respecter of persons," and gives no special advantages. Although Christ and others preached to the understanding and acceptance of the dead, there are certain commandments given of God, which the dead can not in their spirit condition personally keep, such as baptisms, sealings, etc., as they can be administered only to men and women in the flesh. The ancient Saints understood this, and were being "baptized for the dead," in the year 57, as we learn from the Apostle Paul who wrote his first epistle to the Corinthians at that time. And doubtless were engaged in other work for the dead, which Paul had no occasion to notice. Paul says (I Cor. 15:29):

"Else what shall they do which are baptized for the dead, if the dead rise not at all? Why then are they baptized for the dead?"

The fact that the Saints who were taught by the Apostles, and many in all probability by the Savior himself, were being baptized for the dead, and apparently approved in the work, is positive proof that the primitive Church believed in the conversion and redemption of dead sinners.

Paul was not preaching on baptism at this time or we would have learned more about it, but he declares the fact of its practice. How can the living be baptized for the dead? By virtue of the principle of representation, which enters into all the relations of life, both spiritual and temporal, and is exemplified in the death of the Savior, who was offered up as a ransom for us, "For as in Adam all died, so in Christ shall all be made alive."

I now wish to entertain you for a few moments with one of the most remarkable definitions of Scripture that has ever come to my knowledge, given by the Rev. Wishard, who sometimes visits our city. Whether the gentleman named is the author, or simply the retailer of the poorly-constructed fable, I am unable to say. The inventor probably by this time desires to avoid recognition. The following is the private interpreta-

tion of Scripture submitted to use in a pamphlet by Mr. Wishard; the interpolations will be noticed:

“That Christ being put to death in the flesh (that is in His human nature), but quickened by the spirit (that is in His divine nature) He went (in the days of Noah) and preached unto the spirits (which are now in prison).”

I wish my young friends to notice how the Scripture is here perverted from the meaning intended. The two first interpolations are inserted as a preparation for the deliberate perversion of truth, as follows:

“He went (in the days of Noah) and preached unto the spirits (which are now) in prison, who were disobedient, etc.”

Christ did not do this preaching *in the days of Noah*, but on the day of his crucifixion, and the spirits of those antediluvians were in “prison” when the preaching was done. Peter says that Christ, when put to death, went to preach in “prison,” and the Savior Himself said on the cross, to one of the thieves, that they both would be in paradise that same day; so that paradise and prison signifies the same place, although in it there may be “many mansions;” and the repentant thief was taken in spirit to be benefited by the ministry of Jesus, in common with those already there.

Is there not encouragement to sin in teaching this doctrine, —as believing in a future forgiveness the sinner may continue in his evil ways? No, for his punishment is sure, and his happiness as remote as his repentance. The encouragement of sin is found in the teaching of the Presbyterians, who believe that all men are, independent of their own actions, elected to salvation or damnation, without the possibility of change, whether their lives be good or evil. If their future is already determined, what inducement is there for repentance? None whatever. It is Calvin’s doctrine taught by Presbyterians that is apt to discourage reformation in the lives of both the wicked and the more righteous.

This part of the mission of Jesus was predicted by the ancient Prophets, and was understood by the Saints of His time. In relation to the office of Christ, it is written:

“I, the Lord, have called Thee in righteousness, and will hold Thine hand, and will keep Thee, and give Thee for a covenant of the people, for a light to the gentiles, to open the blind eyes, to bring out the prisoners from the prison, and them that sit in darkness out of the prison house.”—Isaiah 42:6, 7.

We are impressed with the exactness in which this part of Christ's mission is foretold. Again, in the same book, we read, referring to Christ:

“The Spirit of the Lord God is upon me; because the Lord has anointed me to preach good tidings unto the meek; He hath sent me to bind up the brokenhearted, and proclaim liberty to the captives, and the opening of the prison to them that are bound.”—Isaiah 61:1.

All this is very clear, and should be convincing, being endorsed also by the Apostle Paul, in Romans 14:9:

“For to this end Christ both died, and rose, and revived, that He might be Lord, both of the dead and living.”

It is strange that our Presbyterian friends contend against the visitation of Christ to the prison house (or hades or hell, as the place of punishment is by different writers called), and still, in their “Confession of Faith” (page 404) they teach that he did descend into hell, in the following words: “He (Christ) suffered under Pontius Pilate; was crucified, dead and buried; He descended into hell; the third day He arose again,” etc. This quotation is the truth, and will be more fully explained by quotations from some of the early fathers of the primitive Church. The Presbyterian Church, commits an error, however, by a misleading note appended to the “Creed,” from which I have just quoted. The note is an explanation by them of what is meant by Christ descending into hell. It means, they

say in the note, "Continuing in the state of the dead, and under the power of death, until the third day." It had no such meaning. Christ did not continue under the power of death until the third day, nor until the third hour, for He said of himself:

"I lay down my life that I might take it again, * * but I lay it down of myself, I have power to lay it down and I have power to take it up again."—John 10:17, 18.

The explanation in the note appended to the "Creed" is an error which has crept into the churches and is contrary to the understanding of the primitive Church and the most illustrious followers of the Apostles. We would advise the Presbyterians to amend their "Creed," or refrain from denying what it teaches.

The teachings of the early fathers of the Church are of more value in establishing the doctrine and practice of the Church in its infancy, than any other testimony, except revelation itself, and so far as the former agree with the latter, even if the explanation be more full, it is certain to be right. The information derived from the immediate followers of the ancient apostles is called tradition, being principally the understanding conveyed from one person to another, records of any kind being comparatively unknown. Tradition may be true, or false, or doubtful, or partly true. It gives us an understanding, however, of what the ancients believed to be the truth, and all things considered, it is our privilege to place the value we think proper upon it.

The late E. H. Plumtre, D. D., in expectation of the general final restoration of mankind, referring to the doctrine of probation after death, says:

"That larger hope—call it, if you will, that glorious dream—has never been without its witnesses. The noblest, loftiest, most loving of the teachers of the Ancient Church (I am not afraid to speak thus of Origen) embraced it almost as the anchor of his soul. It was cherished by the theologian (Gregory of Nyssa), to whom we owe the fullest defense of the

Nicene Confession of our faith, and was at least widely spread among the Churches of the East."

The first appearance in any Creed of the article relating to the "descent into hell," was in the year 359. The descent was generally believed by the Church before that date. It was put forward at the Council of "Ariminum," and the following words may be quoted as showing the thoughts then connected with the article. Christ is spoken of thus:

"He (Christ) was crucified and died, and descended to the parts below the earth, and there fulfilled His ministry, before whom the keepers of the gates of Hades trembled."

Justin Martyr, born in the year 89, or within a few years later, being a believer in the salvation of the dead, took occasion to accuse the Jews of mutilating a prophecy of Jeremiah, about Christ preaching salvation to the dead.

Irenæus, who was a bishop in the year 177, says that the Lord "descended into the regions beneath the earth, preaching His advent there also, and the remission of sins, ready for those who believe in Him," and enumerates "all who had hopes towards Him, who proclaimed His advent and submitted it to His dispensations," as so receiving it.

Origen, born in the year 185, had occasion to reply to one Celsus who opposed the declared "descent into hell" of the Savior, by asking: "You will not surely say that Christ, when he failed to persuade the living, went down to hades to persuade those who dwell there?" Origen meets the question without hesitation: "We say, whether it pleases him (Celsus) or no, that His (Christ's) soul, stript of the body, did there hold converse with other souls that were in like manner stript, that He might there convert those that were capable of instruction or were otherwise in ways known to Him, fit for it."

Eusebius, the father of "Ecclesiastical History," Athanasius, Cyril of Jerusalem, Clement, and others of the early fathers of the church, might be quoted to the same effect, but

we think sufficient testimony has been reviewed to convince all who are not determined to remain in ignorance that God so loved His children that Christ came to save them to the uttermost.

We must conclude that the word of God teaches the continued probation after death, and that the Savior Himself, in fulfillment of His comprehensive mission, taught the dead, secured the keys of death and accomplished the deliverance of those who were bound. The general sentiment prevailing among the successors of the Apostles confirms the truth of the present translation of the Scriptures, as to this doctrine.

The precise locality of "hades" has not been revealed, and it seems some of the ancient worthies believed, like most people now, that it was "beneath." The fact of Christ going to the place of departed spirits, and the object of His visit is, however, stated by them with great plainness.

The Roman Catholic Church has retained the doctrine of salvation for the dead from the beginning, and without doubt the dread arising from a remembrance of the pretensions and abuses practiced by many in that Church, in connection with it, has in great part led to its utter rejection by Protestant churches. It is a grievous mistake, however, which has deprived numberless contrite souls of comforts, and overshadowed the glorious promises of the Almighty. It has, in the understanding of His children, limited the ever-enduring mercy of the Creator. It is nevertheless, true, that the bands of death were broken and the redemption of the dead accomplished according to the words of the Savior to John (Rev. 1:18): "I am He that liveth, and was dead; and behold, I am alive forevermore, Amen; and have the keys of death and of Hell."

May we who understand these glorious truths, realize our sacred obligations to the dead and perform them, is my prayer, through Jesus Christ. Amen.

FAMILIES IN HEAVEN

By President William Budge.

THE Rev. R. P. Boyd, having taken exception to remarks made by me upon the reunion of families after the resurrection, wrote the following :

“Did Paul or any of the other Apostles teach that families could be sealed in the way you profess to seal them? You know that they did not. On the contrary, Christ taught the very opposite in the case of the woman who had seven husbands (Math. 22:24-30). He not only taught (as you also do) that in Heaven ‘they neither marry nor are given in marriage, but (as you do not) are as the angels of God in heaven.’ The angels were not married on earth, and the only possible inference which can possibly be drawn from the statement is that angels are not in a married state in heaven. If you can draw any other inference that will bear the light I should be glad to see it. If the angels are living in marriage relations, then Christ did not succeed in explaining the difficulty, in regard to these seven brethren.”

The above quotation from Mr. Boyd’s letter I will endeavor to answer. I do *not know* that “Paul or any of the other Apostles did *not* teach that families could be sealed as you (we) profess to seal them.” As there were many things said and done during the ministry of Christ and his Apostles that were not written, neither Mr. Boyd nor myself can tell much of what they taught. The New Testament is a very small book and contains a very meager account of what was said and done by our Savior and others.

“And there are also many other things which Jesus did, the which, if they should be written every one, I suppose that even the world itself could not contain the books that should be written. Amen.”—(John’s Gospel, 21:25.)

There are many things true that are not mentioned, or fully declared in the word of God, and Mr. Boyd himself teaches many things that are not taught in it. For instance, will Mr. Boyd, when he answers me, be kind enough to give some particulars about marriage, as that subject seems to interest him a great deal, and he sometimes performs a marriage ceremony? We all recognize marriage as sacred, but beyond some reference to it, and the relations created by it, there are no instructions in the Bible concerning it—as to when or where it should be administered, who should perform the ceremony, or what the nature or form, of so important a contract should be. All this necessary knowledge and authority regarding marriage, or sealing, was doubtless possessed by the servants of God where His power was exercised in that way, but the Bible merely refers to it.

Herein is Mr. Boyd's difficulty; he limits God's wisdom and knowledge necessary to the salvation of man to what is contained in the Bible, and that must increase his perplexity, as he, being a professed minister, finds it necessary to operate in many ways without any scriptural authority whatever.

In the first place, he is assuming the priestly office without authority, as he was not "called of God as was Aaron," which is necessary, neither does he profess to be, notwithstanding that "no man taketh this honor unto himself but he that is called of God as was Aaron" (Heb. 5:4). If Mr. Boyd was called, there is no mention of it in the Bible.

In the second place he baptizes little children contrary to the teachings of the Bible, and in a manner that is not authorized by that sacred book, and uses a ceremony not found in the Bible, and there is no hope for improvement for Mr. Boyd himself declares:

"Those former ways of God's revealing His will unto His people being now ceased."—(See Confession of Faith, p. 10.)

Of course a man holding such an unscriptural doctrine, as that God does not teach His people as in former times, would

reject more light if God should give it, notwithstanding we are instructed to live "by every word that proceedeth from the mouth of God."

Leaving this short digression, let us turn to the further consideration of the subject matter of Mr. Boyd's letter. According to the Bible, the first intimation of the continuation of family life is found as early as the promise of God to Abraham (Genesis 13:15), and afterwards repeated in Genesis 17:8, and elsewhere. Abraham and his seed were promised the land of Canaan for an *everlasting* possession, not only during his or their mortal lives, but for ever, and that promise has not yet been fulfilled to him or his seed, although many of them have in mortality enjoyed possession for a brief period. An occupancy of the promised land for a mortal life time would not be forever. This was well understood by Abraham's descendants, and declared by Stephen the Martyr, in his celebrated speech, delivered before the High Priests and found in Acts 7, fifth verse:

"And He (God) gave him (Abraham) none inheritance in it, no, not so much as to set his foot on: yet he promised that he would give it to him for a possession, and to his seed after him, when as yet he had no child."

But both him and his seed will enjoy a fullness of the promise, after the resurrection, when Job will stand upon the earth in the flesh. Job, one of the best men who ever lived, tried and proven to the utmost, and who possessed the full confidence of the Almighty, testified not only to the resurrection, but also to the condition of the body after it has risen, a condition which implies a continual physical activity, a hope somewhat different to that entertained by the average Christian of modern times, who have been taught to look forward (if fortunate) to an everlasting musical existence. Job's words were:

"For I know that my Redeemer liveth, and that he will stand at the latter day upon the earth, and though after my skin worms destroy this body, yet in my flesh will I see God."
—(Job 19:25, and following verses.)

It should be observed also that in the promise Abraham's seed shall be as numerous as the stars in the heavens, and as the dust of the earth. Up to the present time there cannot be even a pretense of the fulfillment of this part of the promise in the past. As a matter of fact only a few out of the comparatively small number of Abraham's seed, have lived on the promised land, and if the promise relates to this life only, then neither Abraham himself nor millions of his seed have enjoyed, or can enjoy, the great promise which God made to Abraham in Canaan. As to those who did live upon the promised land, it was not to them an everlasting possession; and as to the great majority of Abraham's seed, they have not had even a temporary possession, so we are forced to the conclusion that the fulfillment of God's promise to Abraham will be after the resurrection, and in this expectation we are well sustained by the revelation of God given to Ezekiel (37th chapter, first and following verses). The first verses contain an account of a vision given to the Prophet, and the Almighty declares the *meaning* of it commencing with the 11th verse, as follows:

"Then He said unto me, son of man, these bones are the whole house of Israel: behold they say, Our bones are dried, and our hope is lost: we are cut off from our pasts; therefore prophesy, and say unto them, Thus sayeth the Lord God; behold, O my people, I will open your graves and bring you into the land of Israel, and ye shall know that I am the Lord, when I have opened your graves, O my people, and brought you up out of your graves, and shall put my spirit in you, and ye shall live, and I shall place you in your own land: then shall ye know That I, the Lord, have spoken it and performed it, saith the Lord."

It will be *after* God has placed his resurrected people "in their own land" that their "everlasting inheritance" will be enjoyed, and their incalculable increase will commence. It will be noticed that the promise of restoration here made is not restricted to the male or female portion, but to the "*whole* house of Israel." How otherwise could the promised increase be

accomplished? To prevent speculation as to the extent of the promise we find the following in Galatians, 3rd chapter, 27, 28, and 29 verses:

“For as many of you as have been baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus. And if ye be Christ’s, then are ye Abraham’s seed, and heirs according to the promise.”

This leaves no doubt of the general application of the great promise of the eternal inheritance.

Mr. Boyd continues:

“On the contrary, Christ taught the very opposite (meaning the reunion of families in heaven) in the case of the woman who had seven husbands.”

Mr. Boyd is mistaken in this. The enquirers on that occasion were Sadducees, a sect of the Jews who denied the resurrection, and were not Saints, as the followers of Christ were called, and had not received the late revelation through Christ (Heb. 1, 2). Therefore they were ignorant of the divine law of marriage, or it would have been unnecessary for them to have asked the question, and if Mr. Boyd had understood the Christian marriage law, it would not have been necessary for me to explain it now. Like modern Christians, Sadducees considered that the marriage obligation was limited to this life, as according to their belief there was no other, but doubtless having learned that Jesus taught the doctrine of the resurrection, they desired to confound Him, or, possibly to learn his doctrine, presumably the former, from what is stated in Matthew 22:34, in reference to the conversation.

The divine law of marriage is eternal in its effect, as all God’s laws are, when administered by an authorized servant of God: “Whatever God doeth, it shall be forever” (Ecc. 3:14). Of this the Sadducees knew nothing. Their marriage law was of man, and its obligation ended with this life; therefore the

woman in question did not belong to any of the dead men, even if they all "had her," as she had not been married by divine authority, and therefore, so far as they were concerned, she had no husband after death, but would be as the angels in heaven, as there are no marriages there. So "Jesus answered and said unto them, ye do err (as Mr. Boyd has erred), not knowing the Scriptures, nor the power of God, for in the resurrection they neither marry nor are given in marriage, but are as the angels in heaven."

There are no marriages in the resurrection, because all divine marriages are performed on the earth, and being eternal need no renewal, for what is bound, or sealed, by the power of God on earth, is bound or sealed in heaven. And all those who have not had the benefit of God's marriage law will be as the angels in heaven, single, and will be sent forth to minister for those who shall be "heirs of salvation" (Heb. 1:14), except they are worthy of having the necessary ordinances performed for them on the earth. An objection may be made to marriage, or to any labor being performed on earth for the benefit of the dead. Protestants have been taught to reject any such proposition. They are wrong, however, as the word of God teaches this doctrine; and the performance of vicarious labor, the living for the dead, was well understood in the ancient Church. Christ himself was a living representative of the doctrine, for "as in Adam all died, so in Christ shall all be made alive."

Christ wrought out the redemption of the dead as well as of the living who accept his word, and to show the importance of this vicarious work the Apostle Paul asks the Corinthian Saints, "What shall they do who are baptized for the dead if the dead rise not at all? why then are they baptized for the dead?" The Saints, it appears, had been taught the doctrine of baptism for the dead and practiced it, but were led astray by false teachers who denied the resurrection, and Paul made their inconsistency manifest. Belief in baptism for the benefit of the dead was a part of "the faith delivered to the Saints." Why

not marriage for the dead as well as baptism for the dead? Attending to ordinances for the dead who have passed away without the privilege of being personally administered to, is part of the work done in the temples of the Lord, and the result of the visit of Elijah the Prophet, as predicted by Malachi in his fourth chapter, fifth and sixth verses, wherein it says:

“Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord, and he shall turn the hearts of the fathers to the children, and the children to the fathers, lest I come and smite the earth with a curse.”

The fathers and children of those who are dead are now being baptized for such as have departed from mortality and are otherwise representing the dead in building up family relations, preparatory to the more perfect and eternal family union to be re-established after the resurrection.

“I will give unto thee the keys of the kingdom of heaven; and whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven.”—(Matt. 18:18.)

This was the promise of Jesus to His Apostles. What does it mean? The exercise of a power on earth eternal in its effects. Divine marriage is an eternal contract; therefore, married people, if they are worthy, will live in heaven subject to the divine marriage law, and in the full enjoyment of the happiness of a purified and perfected social life, for “nevertheless, neither is the man without the woman, or the woman without the man, in the Lord” (I Cor. 11:11). To be “in the Lord” cannot be restricted in time to mortal life, which is but a span, a fleeting moment, compared to eternity, in which all the Christian’s hopes have centered for the enjoyment of the peace and joy prepared for the righteous. This earth is a place of preparation only; to be “in the Lord” is more properly a reference to the result of that preparation which must include marriage, as neither the man nor the woman can be “in the Lord” without each other.

"If in this life only we have hope in Christ, we are of all men most miserable" (I Cor. 15:19). If being "in the Lord" has reference to this life only, then there can be no hope of future happiness for Saints, or Christians, who have died without being married, unless they can be the children of God without being "in the Lord," which of course we cannot admit.

The sectarian believes that the happiness of married life, as such, with all its holy ties, affections and love, ends forever at the time of death. The only marriage obligation that they know of ceases then. Their marriage ceremony is a law of men and man's power reaches no farther than the extent of human life, and not knowing the word of God, nor realizing his power they are content with the prospect of a speedy end forever to the most perfect happiness that humanity is capable of enjoying, viz.: the love of husband and wife, and that love which exists between parents and children. Family love and affection promoted, is God's will; and therefore God's service; but human ignorance and folly teaches that this life's probation with all its experience, and the cultivation of its highest and holiest relations, result in a loss inconceivably great, the end of family life.

True Christian marriage performed by one divinely authorized means the continued improvement and happiness of the sons and daughters of God, in time and eternity, for the bond is eternal. Death is but a slight interruption, with a renewal under more favorable conditions, of the holy family relations and love with all which it implies.

God created man, male and female, in the beginning. Sex is a distinction of the spirit as well as the body, and is therefore as eternal as the organization of the spirit itself, and as the destruction of the body cannot possibly affect the spirit, the distinction remains with all the qualities, characteristics, and functions of male and female life, but all the powers possessed purified, subdued, and directed in harmony with the celestial law of God.

All people of ordinary intelligence must have observed the

very marked difference in the disposition of children—male and female—manifested with the first glimmering of intelligence, independent of any tutelage, showing that the mental peculiarities of the sexes was a pre-natal distinction, or characteristic.

We learn that among God's people anciently a law existed protecting certain family rights in behalf of the dead. (Deut. 25:6, and Ruth 4:5.) If a man died in Israel under certain circumstances his brother or the nearest of kin was under an obligation to marry the widow, so that seed might be raised up for the dead brother. Why should the children thus begotten be the children of the dead man? Simply because the woman, married according to the law of God, belonged to the dead man, and according to the divine law her offspring belonged to the husband, so that he, after the resurrection, would, *with her*, and their children constitute his family. If a distinct family organization after death was not part of the divine plan, why should the relationship with the dead be determined by law? If there be no future family organization, why determine that the children should belong to the dead instead of the natural father?

Here is a temporary arrangement for a special purpose, viz.: that the dead man's name "be not put out of Israel," and that his increase might continue. The family organization thus perpetuated on earth—the place of preparation for all eternal family government—the faithful dead man would not suffer in his heavenly prospects when "all the house of Israel" will be resurrected and placed upon their own land in fulfillment of the promise made by God to Abraham. The relative who refused to keep the law suffered disgrace, because he would not "build up his brother's house."

The object being to perpetuate the family of the dead man, what necessity would there have been to be so particular about preserving a relationship with the dead if such relationship could not exist after death? What consistency would there be in performing a work for a man who is dead, if he is not affected by it, or can not take any interest in it? We repeat, that a man's family relations established on earth under the law

of God are intended to continue forever, and that death is but a temporary interruption which, when overcome, will result in eternal growth and inexpressible felicity. My argument is intended principally for those who limit their knowledge of God and his ways to what they understand is contained in the Old and New Testaments, those people who are opposed to additional revelation from God, but which is so necessary to the intellectual and spiritual growth of the people, and the ever-changing conditions affecting them.

God is Himself the Father of our spirits. Our spirits are the offspring of immortal parents. If immortal beings can and do multiply by increasing the number of organized spirits in celestial life, what can be more certain than that our mortal parents will continue their holy marital relations in the new existence? The marriage covenant is holy, and designed to be everlasting, indeed nothing can destroy its power except sin. A relationship that God has not joined may last during the mortal existence of the parties to it, but those whom "God has joined" are parties to a covenant that binds in time and eternity (Matt. 18:18). Therefore, those who are married here will resume in eternity those marital relations which have been for the time being interrupted by death—with this difference: that under the new conditions the associations will be in harmony with celestial law.

In addition to the light of revelation, many of our advanced students of theology, as also in other lines of thought, are impressed with a new light in regard to the future life, of which the following are examples.

Thomas B. Reed says:

"When we boast in our pride, a pride which is fully justified by our progress of the steady march of the human race, we do well; for we see in it the great hope that we may be discovered to be of immortal origin and of immortal continuance."

The celebrated theologian, Bishop Butler, speaking of the life to come, says:

"Nothing which we at present see would lead us to the thought of a solitary, inactive life hereafter. Analogy and scripture alike teach us that it will be a community. For aught we know the life of that community may give scope for the exercise of veracity, justice and charity."

Why not of love, with all its endearments and results?

The following words, spoken by Victor Hugo, we believe in the last year of his life, is another example:

"I feel in myself the future life. I am rising, I know toward the sky. The sunshine is over my head. Heaven lights me with the reflection of unknown worlds.

You say the soul is nothing but the result of bodily powers; why, then, is my soul the more luminous when my bodily powers begin to fail? Winter is on my head and eternal spring is in my heart.

The nearer I approach the end the plainer I hear around me the immortal symphonies, of the worlds which invite me. It is marvelous, yet simple. It is a fairy tale, and it is a history. For half a century I have been writing my thoughts in prose, verse, history, philosophy, drama, romance, tradition, satire, ode, song—I have tried all. But I feel that I have not said the thousandth part of what is in me. When I go down to the grave I can say, like so many others: 'I have finished my day's work,' but I can not say 'I have finished my life.' "

Congressman Nelson Dingley, in a letter of instructions accompanying his will, closed with these words:

"My strongest desire is that my children may maintain such pure, noble, and Christian life and character as will honor their father, make happy the last days of their mother, and fit them for the life of heaven, where I hope through Christ's love to meet our reunited family."

The following are the thoughts expressed by one of the hymn-writers of the Church of Jesus Christ of Latter-day Saints:

O my Father, Thou that dwellest
In the high and glorious place!
When shall I regain Thy presence,
And again behold Thy face!
In Thy holy habitation,
Did my spirit once reside?
In my first primeval childhood,
Was I nurtured near Thy side?

For a wise and glorious purpose
Thou hast placed me here on earth,
And withheld the recollection
Of my former friends and birth;
Yet oft times a secret something
Whispered, You're a stranger here:
And I felt that I had wandered
From a more exalted sphere.

I had learned to call Thee Father,
Through Thy spirit from on high.
But, until the Key of Knowledge
Was restored, I knew not why.
In the heavens are parents single?
No; the thought makes reason stare!
Truth is reason; truth eternal
Tells me I've a mother there.

When I leave this frail existence,
When I lay this mortal by,
Father, mother, may I meet you
In your royal court on high?
Then at length when I've completed
All you sent me forth to do,
With your mutual approbation,
Let me come and dwell with you.



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